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CONTENTS

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY IN THE GROWING OF THE DENOMINATION

By W. O. Carver.....131

THREE TYPES OF TEACHING IN THE NEW TESTAMENT ON THE MEANING OF THE DEATH OF CHRIST

By W. T. Conner.....150

AMERICAN BAPTIST ORGANIZATION UP TO 1845

By Sydnor L. Stealey.....167

THE MESSAGE OF THE BOOK OF REVELATION AND PROPHETIC PREACHING

By Edward A. McDowell.....177

SOME PSYCHOLOGICAL FACTORS OF PASTORAL LEADERSHIP

By Lofton Hudson.....186

WHAT GOD MEANS TO ME

By W. R. Cullom.....194

BOOK REVIEWS.....200

CATALOGUE OF MINISTERS' CIRCULATING LIBRARY.....227

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ELLIS A. FULLER, President

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

2825 Lexington Road

Louisville, Kentucky

THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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THE

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The Southern Baptist Theological Seminary in the Growing of the Denomination

FOUNDERS' DAY ADDRESS 1946

W. O. Carver

Growing a denomination is a complicated process and involves many difficulties. A spiritual people is a divine creation; a denomination, if it proves to be truly built upon the foundation of the apostles and the prophets with Jesus Christ as chief corner-stone, is a human construct under divine impulse and by divinely given wisdom and energy.

The Baptist people of America take their rise from Rhode Island in 1639. The Baptist denomination takes shape from 1814 by reason of the challenge of foreign missions and under the imperial genius of Luther Rice and the men who shared his passion and his vision. The denomination requires the sense of community, a denominational consciousness and shared devotion to a common undertaking. It must have organization which constitutes it an institution to define and guide the organic life of the people who make up the denomination. In the words of the founders of the General Convention of the Baptist Denomination in the United States of America it has for its purpose "eliciting, combining and directing the energies of the denomination" for the tasks involved in interpreting and carrying out the meaning and the mission of Jesus Christ.

A healthy and healthily growing denomination needs coordinating, stimulating and inspiring principles integrated about a unifying center which promotes without denominating the growth. The Baptist denomination faced its difficul-

ties. The individualism of the Baptist people was too absolute for easy unification and coordination. There was instinctive fear of institutional centralization and control, stimulated by an inhibiting memory of restriction and persecution. The conditions of colonial newness and sparse settlement tended to provincialism, sectional consciousness and prejudice.

Two important interests were the integrating and unifying factors in the life of the Baptist people and in their growth into an organized denomination: missions and education for the ministry. While foreign missions was the causative factor in the founding of the Convention in 1814, the need for an educated ministry was recognized at that time. By 1817 "Rice had become convinced, as a result of his four years of travel among the churches, that the great enemy of foreign missions and of denominational progress was ignorance, and that a condition of large success in foreign missions was an educated ministry." To Rice and to Furman it seemed important "to found a great national Baptist educational institution." An article was added to the Constitution providing: "That when competent and distinct funds shall have been received for the purpose, the board from these, without resorting at all to the mission funds, shall proceed to institute a classical and theological seminary, for the purpose of aiding young men, who in the judgment of the churches of which they are members, and of the board, possess gifts and graces suited to the gospel ministry" (Newman 395). The outcome was Columbian College which grew from beginnings in 1818.

This conviction of the need for educated ministers spread and developed rapidly but found its principal expression in institutions in the States, all of which found their motivation in the desire for educated ministers. This had been true of the school begun in 1764 which, in 1770, became Rhode Island College, located in Providence and then Brown University in 1804, although its plan was more comprehensive than those later founded in the South. In 1825 Newton Theological Institution became the first full theological seminary of American Baptists.

Missions and theological education had to do their work of building a denomination in the face of retarding and opposing forces. By 1845 (31 years) the centrifugal forces prevailed over the centripetal, but did not destroy the constructive work. It had become too strong to be disintegrated, too important to be abandoned. Two areas of denominational integration and progress now existed, each manifesting more unity, cohesion and progress than had thus far developed in all the vast territory and rapidly growing membership. The two major concerns continued their influence toward stable denominational integration and organization, along somewhat distinctive lines in the two separate regions. Division had come before the process of unification had achieved strong, definite unity, but not until the denominational conviction had grown too strong to surrender. Nor was the sense of denominational unity in spirit abandoned even in the organizational separation. The Southern Convention was careful to declare in its constitution and in an address "to the brethren in the United States; to congregations connected with the respective churches; and to all candid men," that "the American Baptist Church" was not divided nor its fellowship destroyed; but only its organization broken to be reconstituted. (Newman 450 f, Barnes ms Ch. on Min. Ed.)

The value of having some central theological seminary for the denomination was discerned by some from the beginning, and continued to appeal increasingly. Columbian College failed to develop as was hoped, for reasons which cannot be discussed here. The Newton Institution was too remote from the sections where the denomination was most numerous and was growing most rapidly. A movement for such a central seminary started in the West with Cincinnati as focal center in 1833. It moved slowly until in 1840 a charter for the Western Baptist Theological Institute was procured from the Kentucky legislature, locating the school in Covington. A committee had purchased property there which included adequate grounds and a large residence. Trustees were from Ohio, Kentucky, and Indiana. It was determined to delay the opening of the school until a "president's mansion," a professor's home and a seminary

building were ready, all without debt. That required five years. It began with an able faculty and a good student body. But it began just when the slavery issue had produced the division of the General Convention, and the Southern Convention set up its separate existence. It soon transpired that the members of the faculty were all anti-slavery in sentiment and President Patterson was definitely abolitionist. Contention arose and in a few years wrecked the school. [See James, *The Western Baptist Theological Institute* for the full story].

The organizing of the Southern Baptist Convention left Southern Baptists with no institution offering courses adequate for training their ministry, and with no institutional center for all its interests. The Convention was organized on principles which should have suggested one nucleating, combining and directing center, but there appears no suggestion of any such administrative unification. The community feeling was not yet strong enough even to suggest this. The individualism of Baptists and the strong States Rights sentiment and the local loyalties and provincialisms would long prevail against a slow development of the logic of the principle of unification and central administration. This logic was at the heart of the Southern Convention system while Northern Baptists had not as yet accepted it in any measure.

But advocacy of one central theological school for all the South and Southwest, began even from the organizing convention in Augusta. Such advocacy became aggressive almost immediately. The State consciousness, pride and jealousy, the provincial claims of the colleges (at least seven) with theological departments, the vested interest and natural feeling of responsibility of the professors in these college departments to state sentiment, all unconsciously exploited the provincialism and unschooled conservatism of the people generally for delaying progress. There was lack of doctrinal and ecclesiastical unity. Disagreements in these matters became militant and worked along three most important lines: missions, ecclesiology, history; and continued to provide divisive issues for sixty years.

For four years after the Convention started there were efforts looking toward founding a central seminary to serve the entire denomination. By 1849 the opposition and the inherent difficulties led to suspension of aggressive efforts. No feasible plan gained sufficient approval until God's chosen man came forward with such a sense of divine imperative upon him, with such ability and equipment, with such self-less dedication to a high calling; with such qualities of statesmanship as made him the invincible leader to carry through to success this inevitable and epochal first institutional expression of denominational solidarity and unity.

Boyce had the background of all the thinking and planning that had gone before. He had the able encouragement, counsel and support of older statesmen of the denomination and the collaboration of a few more youthful statesmen. Among the older men Basil Manly, Sr., should be named first, and with him, among many worthy helpers, Howell, Poindexter, Jeter. Even in 1835 Basil Manly, then pastor of First Church Charleston, in an article published in the **Southern Baptist and General Intelligencer** (Mch. 13), discussed theological education in the colleges in the Carolinas and Georgia; showed its inadequacy for the need and then concluded: "I would respectfully propose that measures be taken to have a convention of the friends to this cause from the Carolinas and Georgia and such other of the Southern and Western States as may be disposed to unite with them, to assemble at some central point, to deliberate and form some unified plan for the accomplishment of this great object."

Only from South Carolina did favor come. Three months later the paper editorially confessed lack of support and concluded that, "It remains for the South Carolina Baptists to manage their own Institution in their own way." Yet the hope of a general institution was not abandoned. The editorial proceeds, "If we but carry forward our Institution, at any convenient site, with energy and enlightened policy which the cause demands, we need not despair of union yet. The truth is, if we make but a good Institution, and hold out the substantial advantages which an intelligent student

has a right to expect in an institution of this kind, students will flock in from all quarters, either with, or without the formality of union among the States."

No great advance movement begins as a mass movement or commands general support. The Baptist leaders who saw the necessity for a theological seminary soon recognized that it would have to be promoted as a special undertaking by convinced friends rather than by a general body representing the various interests of the denomination. The Western Baptist Institute was undertaken by "Baptist leaders who saw the need and were not hindered by local pride and state patriotism." They called a "General Meeting" which "agreed that the needs and circumstances of the denomination in the West" "call loudly and imperiously for a Western Baptist institution for the education of the gospel ministry and that a Western Baptist Education Society ought to be organized for the same purpose."

Boyce and his associates doubtless profited by the method that led to the Covington seminary. Conventions of interested and sympathetic leaders were held. Following "articles . . . in the leading papers by a number of eminent brethren bearing on the question and suggesting different plans for relieving the situation," at Nashville in May 1849 "a considerable interest had been awakened" and there was a discussion of "a Theological Institute for the South." Among those participating were R. B. C. Howell, J. R. Graves, both "enthusiastic and zealous for" it and at once Basil Manly Jr., (a youthful horse-back preacher from Alabama) favored it, but "doubted whether matters were ripe for what" he "agreed was a desirable enterprise.

Because of cholera in Nashville the Convention was adjourned to meet in Charleston in June. At Nashville there was a discussion among interested men of the need for the theological seminary. At Charleston the Convention yielded an evening in the midst of its sessions to a formal Educational Convention for full discussion and "the subject was finally committed to a large committee." (Boyce Historical Introduction to first catalogue of the Seminary). At this meeting among the speakers was young Basil Manly,

Jr., who made an able thoughtful address, the full outline of which is preserved in an article by him in the **Seminary Magazine** of December 1891.

The difficulties proved too formidable and no forward step was taken for five years. The General Association of Virginia in 1854 appointed a committee which "called a meeting of the friends of Theological Education on Friday morning, May 11," during the meeting of the Southern Convention in Montgomery, Alabama. This meeting did three things: expressed the conviction that the interest of the cause of truth demand that "the Baptists of the South and South-West unite in establishing a Theological Institution of high grade; designated a committee (7) "to call the attention of the denomination to this subject; planned for "a Convention favorable to this subject" in Augusta in April, 1856, to which representatives "from our various Colleges, Educational Societies and Conventions" will be urged to attend.

In Augusta it was found "that, from various causes" embarrassing difficulties beset the subject. Nevertheless they courageously attacked the problem. They decided to hold "another meeting of this kind in Louisville for two days preceding the Southern Baptist Convention. They appointed B. Manly, Sr., A. M. Poindexter, and J. B. Jeter to work at the problem along definite lines. This committee issued an address that for thoroughness, practical wisdom and convincing argument is marvelous. (Boyce as supra).

Meantime under the lead of Boyce a definite proposition was formulated by the South Carolina Convention offering a hundred thousand dollars toward endowment provided the Seminary be located in Greenville and provided all the other states would raise an additional hundred thousand. With this concrete proposition the Educational Convention in Louisville made history and assured the Seminary. (Broadus 120).

After agreeing in principle the body voted to call a Committee in Greenville May 1858 "to organize the desired institution," subject to South Carolina accepting certain conditions adopted in Louisville in 1857. A committee of five was appointed by the president of this convention,

B. Manly, Sr. He explained in announcing the "Committee on Plan of Organization" that he had appointed comparatively young men, because it was proposed to form a new institution suited to the wants of our own ministry and young men were more likely to be successful in devising new plans. He named as the Committee Boyce (30), Broadus (30), Manly, Jr. (33), Winkler (33), Williams (36). The insight and the ideal of this mentor and statesman are remarkable. His idea of youth to inaugurate new movements is suggestive and his patronage of them is a grand example for the older statesman of any religious group. The committee formulated their report with great care and submitted it to the Educational Convention in Greenville in May 1858. Broadus records that here, after full and free discussion through five days, in committee and in Convention, "the final vote as to every part of the organization" was believed to have been "unanimous" (152).

The ideal agreed upon by this committee and those associated with them constitutes an ideal and a challenge to every generation of the Seminary faculty—to create an institution for the training of a ministry to meet the needs of the denomination as it is and for producing the future. We are just now at a crisis calling for a thorough re-thinking and reorientation and for any needed reinterpretation and readjustment of plans, curricula and methods. Note the unrest and new notions about ministerial education in the Southern Baptist territory. The Southern Convention should take immediate steps to plan for any additional seminaries that may be needed and not leave local concern and limited vision to start schools which will later clamor for Convention recognition even though they may not be wisely located and projected.

All five of the planning committee were selected for positions in the faculty, four of them at first, and when Winkler resisted all appeals Williams was the fourth with Boyce and Manly and Broadus to inaugurate it. The opening had to be delayed for a year because Winkler and Broadus could not see the challenge in its personal compulsion. Winkler resisted finally. Broadus finally yielded—wholeheartedly

and definitely. Williams then accepted. Boyce felt it important (I judge) to have both Broadus and Winkler, to represent Virginia and the Georgia-Alabama region. There was no one in Virginia to replace Broadus. Williams could represent Georgia.

The Convention in May '57 appointed committees of five each (1) to prepare a plan of organization; (2) to nominate professors; (3) to provide a suitable agency in other States for raising money, and generally promoting the interest; (4) to issue an address to Southern Baptists. Of this last committee J. B. Jeter as chairman issued the address, but there can be no missing of the mind of Boyce in the document. It was a very shrewd, sincere, convincing document. Dr. Broadus (148) calls it "a ringing address to Southern Baptists." It pointed out (1) "that a common institution was demanded"; (2) that brethren for a number of years have been striving to compass its establishment; (3) the present proposal is feasible, having been unanimously approved by a body which commenced its sessions with very conflicting views; (4) that it "was eminently promising" because of advantages of Greenville for its location, which were enumerated. Then we come to the central emphasis in the plan for the Seminary... "Being free from the shackles imposed by old systems and established precedents, and having all the lights of experience and observation to guide us, we propose to found an institution suited to the genius, wants and circumstances of our denomination; in which shall be taught with special attention to the true principles of expounding the Scriptures the art of preaching efficiently the Gospel of Christ" (Broadus 148 f).

The "Address" was at pains to explain, "This scheme will interfere with no existing institution. It does not propose to curtail the labors or influence of any of our State colleges. . . But it is proposed . . . to furnish a much more thorough course of instruction than any as yet adopted in our State seminaries; and also perhaps a more limited course for those students, whose age and circumstances will not permit them to pursue an extended course. . . . On the whole, we cannot but think that the divine hand has guided

us thus far. Obstacles seemingly insuperable have been removed . . . conflicting opinions and interest have been harmonized, and a bright and cheering prospect of success has suddenly opened before us. It only remains that we should trustfully follow the divine guidance" (Broadus 148 f).

It is clear that Doctor Boyce accepted the chair of Theology in Furman University with the expectation of leading on to a seminary for all Southern Baptists. In July 1856, having already taught one year, he made what was technically called his inaugural address, on Three Changes in Theological Institutions. Actually the address was the platform for the proposed central school. It marks one of the epochal events in the history of Southern Baptists and of Baptists throughout the world. It set the concept of theological education for the denomination in our own country and in all the countries whither the Foreign Mission Board has carried to success our Baptist expansion.

The success of the principles and methods adopted for this Seminary has influenced Baptist theological education beyond the range of our own constituency, notably of seminaries inaugurated by Baptists during the past fifty years. Nor has it been without influence on seminary education beyond the ranks of Baptists. Broadus rightly devotes a large section of his *Memoir of Boyce* to a full outline of this address. How important Boyce himself regarded it is reflected in the fact that Broadus found three different versions of it among Boyce's papers.

The three proposed changes need be stated here only in most summary form. 1. The facilities of the school should be open to all ministers and students for the ministry properly recommended and accredited by their churches, not restricted to graduates of colleges as was the established practice and as is still widely insisted upon. 2. Beyond "as wide a range of theological study as could be found elsewhere" for students prepared to pursue it, further special courses should be offered "so that the ablest and most aspiring students might make extraordinary attainments, preparing them for instruction and original authorship, and

helping to make our country less dependent upon foreign authorship." 3. "There should be prepared an Abstract of Principles . . . so as to guard against the rise of erroneous and injurious instruction in such a seat of sacred learning."

The committee appointed in Louisville in May 1857, the five "young men," headed by Boyce, met in Richmond in August for definite action. Boyce had asked Broadus to prepare the plan of instruction: he had himself undertaken to draft the financial and legal program. Manly was chairman of a committee to draft an Abstract of Principles to be considered and adopted. Dr. Manly was eminently fitted for this important function. His father had long been foremost in laboring for a common seminary and had been chairman of the various conventions planning for it. The son had grown up in the atmosphere of its consideration and had shared in the conferences all along, being secretary of the first of the educational conventions. He was earlier than Boyce in the vision and hope of such an institution. And he was the only one of the five on the committee who had had a full theological course and diploma, based on two years in Newton Theological Institution and a final year in Princeton. He was at the time president of the Richmond Female Institute. He was a personal friend to Francis Wayland at Brown. Basil Manly, Jr., played a part in the founding and foundations of the Seminary which has had quite inadequate recognition. More than any other man he was Boyce's coadjutor and supporter in the formative stages of the founding; and his spirit was a sanctifying influence in its progress for more than thirty years.

Boyce was a graduate of Brown and a close friend of Wayland, whose views as to theological education he learned and shared. He attended Princeton and took much of its three year course in his two years there, but made no effort to graduate. Williams also attended Princeton. Broadus had had no attendance in a school of theology.

The scholastic standards of the school were maintained by rigid requirements for graduation. Broadus has an elaborate explanation of the system adopted, defending and commending it from all angles (See p. 161 f).

The "Abstract of Principles" is further defined as a "careful statement of theological belief, which every professor in such an institution must sign when inaugurated." This original "Abstract of Principles" obtains to this day. To it is affixed the name of every member of the faculty from 1859 to 1946, engaging that his teaching shall be "in accordance with and not contrary to" the articles therein set forth.

After 85 years one may dare say that this **Abstract of Principles**, like all creeds, was influenced by current trends and controversies in the theological and ecclesiological milieu; both in the choice of items of belief to be singled out for special emphasis and guarding and in the ideological and verbal vocabularies employed in their statement. At most every fifty years any creed ought to be restudied to insure that it formulates vital experience and expresses living faith. This is what it does at the time of its adoption. Once adopted, it tends to become a mould for experience rather than its formulation and a prescription for beliefs rather than an expression of essential faith. It can never be easy to have a medium for transmitting the truth of a holy tradition and insuring continuity of a corporate experience which does not hamper originality of experience and serve as an excuse for lazy, superficial glorifying in "the faith of our fathers" without our experiencing the power of their conviction.

In the case of our "Abstract" it is easy to see the influence of Princeton theology and of the London Baptist Confession as continued in the Philadelphia Confession. Too few of our present day Baptists are aware that London and Philadelphia explicitly sought to adhere as far as the beliefs of the framers of these documents conscientiously could to the articles of the Westminster Confession.

Certain of the articles of this "Abstract" would be improved by revision, and some additions could profitably be made to bring the document in line with the emphases and forms of Southern Baptist beliefs and teachings today. None of the articles is untrue; nearly all of them are truly central in abiding and continuing Christianity. A few of them are verbally not truly expressive of present understanding of our actual faith. I may mention explicitly the articles on

"Providence," "The Fall of Man," and especially the article on "Election" which states truth but does not touch the central concept in the Biblical doctrine of Election. I repeat that the "Abstract" has no teachings which an evangelical Baptist cannot readily accept. Yet it does have formulations in terms not fully consonant with present ways of conceiving and relating some of these truths. If left to make our own declaration of faith and experience we should employ different terminology.

We go on to say that some safeguarding of the evangelical, Biblical body of Christian teaching in a theological school was not only necessary to secure the support of the denomination at the time this Seminary was founded, but is important in itself and permanently. The wisdom, faith and fraternity of the formulating founders is shown in their confining their doctrinal declarations to essential teachings of the truth of Christianity as expressed in the Scriptures and avoiding all statements of derivative beliefs about which Southern Baptists were far from united. In general they limited their ecclesiological articles to only the necessary statements and cast them in terms which leave large freedom of interpretation.

It was at the point of ecclesiology that the Abstract had to be most cautious. The statements were framed in the midst of the Landmark controversy which delayed by several years the beginning of the Seminary. It is over ecclesiology that Southern Baptists are still much confused. It is a marvel that the Abstract gives no hint of controversy or confusion.

The wisdom and loyalty of the founders are further manifest in the provision that every trustee must be a member in good standing of a regular Baptist Church.

Thus the Seminary was intended to be and did become the major mediating, harmonizing and unifying agency in the growing of the denomination.

Manly in the Educational Convention in Charleston in 1849—then 24 years old—made an address favoring a central Southern Theological Institution—a subject, he said, "of as high importance as any that can come before this

Convention." He argued that such an institution "is desirable" and "is practicable." It is desirable 1, for economy; 2, for efficiency. Among the reasons he urged was that "the mutual acquaintance of a large body of students, gathered from different parts of our country, would have a strong tendency to promote a general union of Baptists in all good things and to keep down local or sectional peculiarities and jealousies."

This fellowship and converse of students from all areas of the denominational territory and all types of thought and practice no doubt wrought mightily for unity and homogeneity. The effectiveness of this working was vastly heightened by the principles, the ideals and the spirit of the institution in which they came together. The broad catholicity of its spirit, the historical perspective, the scholarly understanding of its professors, the fraternal devotion and Christian patience with which the faculty met and mediated the inevitable provincialisms and sectarianisms represented in the student body, all this made powerfully for the unity of sentiment, the sense of a common heritage and community of spirit without which the denominational cohesion could not have withstood divisive trends which always exist and at times become tense and threatening. The Seminary taught the great truths in such relation and coordination as to include the essence of the provincialisms while transcending their exclusive forms.

In another direction the attitude and atmosphere of the Seminary served the denomination in its maintenance and growth of awareness of its membership in the wider evangelical community of Christendom; and in cautious, increasing participation in such Christian undertakings as require coöperative effort above and beyond denominational programs. Limits of this paper preclude citation of examples.

Thus the Seminary proved the great center of an unobtrusive and undeclared irenic process which eased the current of growth over more than one period and issue of potential strife and division.

The strength of the Seminary in its ministry of progressive understanding and unity derived from its major em-

phases and from its holding itself apart from discussions of divisive issues. In adopting its basic statement of principles the framers were guided by the agreement that nothing should be included on which the denomination was divided. When the Seminary was in process of moving to Kentucky, Dr. Boyce found it desirable to clarify and defend the Seminary against Landmark criticism, involving especially the matters of "alien immersion" and "pulpit affiliation." Personally he was anti-alien immersion but stood vigorously for freedom on this point, on which Dr. Williams had been attacked. The Landmark leaders had from the start sought to set up new standards under the claim of "An Old Landmark Reset." An article by J. M. Pendleton with this title in the **Tennessee Baptist** was reproduced in a tract, of which I have a week ago seen a copy in revised and enlarged form, which is one of the fortieth thousand, printed in 1859, the very year the Seminary was opened. The unity and even the life of the yet insecurely established Convention was badly threatened by this issue. The refusal of the Seminary to allow itself to be committed was in accord with a principle which has consistently guided it. This Landmarkism was the most violent of a series of determined efforts to commit the whole denomination to an ecclesiological position and ecclesiastical practice correctly designated as High-church-ism by Dr. W. W. Barnes, who devotes an illuminating chapter to this subject in his as yet incomplete history of the Southern Baptist Convention. The climax of the issue came in "the Whitsitt Controversy" of fifty years ago and raged for several years. The opponents of Whitsitt won in the battle to oust him but lost the war which had continued for a full half century in the effort to establish an exclusive sacramental ecclesiology for Southern Baptists.

The Southwestern Seminary, in process of establishment just at the time and in the wake of this last great struggle over Landmarkism, was threatened with being made the representative of this contention, under the widely used designation of "the Southwestern type of Baptists." There was even considerable talk of a new Southwestern Convention which had some positive sympathy in that region

and some consenting sentiment in the Atlantic States. This Seminary was in geographical, historical and theological position to restrain these tendencies. The writer had a significant interview with President Scarborough soon after he came into that responsibility, in which friendly understanding of the dangers was reached. Occasional upsurges of the narrow Landmarkism in the last thirty years have never become threatening to our general unity.

The irenic attitude of our Seminary was tested and served effectively in the "Gospel Mission" Movement. Several leaders in that movement were our graduates. Its most powerful and oratorically persuasive advocate was given full freedom to speak to our students during my second year as a student. The freedom and the right of the men of this movement were always recognized and defended here, while the Seminary stood in its own right unwaveringly for the work of the Convention through its boards. This clear insight and consistent practice of the Seminary were exemplified also by the Foreign Mission Board. As a consequence the Gospel Mission after a period entered upon a slow decline to practical expiration.

The Seminary is thus seen to have been controlled by clear discernment of the principle of religious freedom, of which its faculty members have upon occasion been most effective advocates. Presidents Boyce and Mullins were especially called upon to be exponents of the principle, while Whitsitt was a martyr to its violation.

This leads to recognition of the place which the Bible was given and has steadily held in the Seminary's general curriculum and courses of study. In this Seminary for the first time in American theological institutions the English Bible was made the center of all the system of study and its courses in Old Testament and New Testament were given preference in position and time. In no previous case was it necessary to be assured that a graduating student had ever so much as read the entire Bible; in many seminaries this is still unfortunately true.

It must be noted also that the soundest methods of studying the Scriptures were adopted and pressed, the aim being

by the lexico-grammatical process to arrive at the original meanings in the historical settings in which they were written. Withal there was no slightest depreciation of the importance of the mastery of the Hebrew and Greek by such men as had the disposition and preparation for acquiring and utilizing this mastery. At first the only diploma was that entitled Full Graduate. An English Graduate diploma was added in 1876. Students were thereby encouraged not to take Greek and Hebrew courses. In 1890 the title of Eclectic Graduate was added to encourage such as wished an elementary knowledge of Hebrew and Greek but might not care to go on to more thorough studies. Not until degree titles were adopted in 1892 was any pressure exercised to induce the choice of these higher language courses. Broadus says that by the "completely elective plan the thoroughly prepared students" were unhindered, as contemplated at the outset, "by the presence of . . . other students in other classes." But, he adds, that "it was soon found that more than this was gained by the arrangement," since men were not pressed into studying original languages without some real talent for acquiring a knowledge of languages and some strong personal desire to know Hebrew and Greek. Also, thus restricted by "natural selection" the "Senior classes can be carried over a much wider and more thorough range of learned study than would be possible if the class comprised also a number of men who were members of it only as a thing of necessity to obtaining a diploma, or taking a respectable position before their fellow-students and the country." Thus it was "found that the system of free choice has greatly promoted true scholarship, while lessening the number of nominal scholars" (159).

Students of today will be interested in Broadus' observations that this "thoroughly elective education necessarily requires that the graduation be made difficult," else, "the more aspiring men will be tempted to undertake too much," and "the bulk of students in this system must have a more powerful individual stimulus in the difficulty of graduation" than would be the case of a mass curriculum. "Accordingly in the Seminary . . . it is the rule to have in every class . . .

an intermediate and a final written examination, lasting nine or ten hours, with a brief oral examination in addition upon certain subjects."

It is of course common knowledge that this Seminary has held prominent place among theological schools for its emphasis and thoroughness in the fields of the Original Scriptures and has taken highest rank for its standing in the field of Greek New Testament scholarship. Yet always it has been the understanding of the Bible itself not just technical scholarship which was sought.

Out of much that must be omitted, one final word is to be said concerning the Seminary's part in the making of the denomination. That word concerns its original and persistent contribution to the missionary character of the Convention. The founding fathers, including the original faculty, were all intimate friends of and participants with the missionary leaders of the Convention.

It was Dr. Broadus who gave expression to the sentiment of all when he said that if ever the banner of the missionary cause were taken from the masthead of this ship he would himself desert it. One of the arguments of Boyce's epochal address, in the section calling for an educated ministry, is for the training of missionaries "such as may wish to translate the scripture into heathen languages, or to encounter learned and able teachers, heathen or Mohammedan." In its very beginning the Society for Missionary Inquiry was organized. The name was chosen as that of the Williams College Band. All members of the faculty joined it and participated actively in its studies and work. All students were encouraged to do the same. During my own student days membership was still by application and election. It was intended to be a forward step when a few years later it was determined that membership in the Seminary in any capacity *de facto* involved membership in the Society, and application and election was no longer the practice. The change was not altogether advantageous, in the winter's judgment. It was expressive of the full committal of the Seminary as an institution to the universal expansion and application of the Gospel of the glory of the

blessed God, in the redemption of the word. Yet it seems somewhat to have eased the sense of personal committal.

The Convention did not create the Seminary. Its general sympathy was expressed by omitting one session in the midst of the Convention sessions in Charleston so that the friends of this cause could have full opportunity. This was done again at the Louisville Convention in 1857; and it was voted to allow the minutes of the Educational Convention to be printed in the volume of the minutes of the Southern Baptist Convention. However, the Educational minutes are not found there. Broadus seems to be correct in saying that the matter of the Seminary was never discussed during these formation days in the Convention as such. It was about a half century before the Convention had any part in the selection of its trustees, and then only to the extent of nominating multiple names from which the Board elects its own members. There are convincing reasons for this relative independence of an educational institution, particularly in so vast and varied a body as the Southern Convention.

Nor can it be said with strict accuracy that the Southern Baptist people created the Seminary. It was the contribution of a prophetic, courageous and self-denying leadership to the denomination and through it the denomination has been moulded, integrated and led as a people of the Lord.

So numerous a people were sure to need more than one Seminary as Boyce and his associates foresaw. It was their hope to give to the whole denomination a leadership that would in unity and harmony see the developing needs and opportunities and seek to meet them in the spirit of devotion, courage and progress. This Seminary glories in nothing more than in the denominational servants it has trained for all phases of our corporate life and among these one of her chiefest joys is in the ideals and the men she has been permitted to contribute to other seminaries.

[In delivery some parts of this had to be omitted because of time limitation.]

Three Types of Teaching in the New Testament on the Meaning of the Death of Christ

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This paper is not meant to treat all types of teaching in the New Testament on the death of Christ. Nor is it meant to be a full presentation of the types discussed. The purpose is rather to give a statement of the main features of three distinct types of teaching. I have selected as distinct types the Synoptic (mainly the teaching of Jesus), the Pauline and that found in the Book of Hebrews.

The Synoptic Type

The teaching of Jesus as set forth in the Synoptics might be characterized as a prophetic interpretation given before the death took place. It was given in the light of his understanding of the Old Testament and as a result of his fellowship with God and his insight into human nature and the nature of human sin. In the total account given in the Synoptics we must, of course, allow for the light thrown on the accounts by the events after they came to pass, and the illumination of these events by the spiritual experience of the early church.

I do not agree with those, however, who make the Gospel accounts to be mainly the mind of the early church rather than the mind of Jesus. In the nature of the case, we cannot make any absolute separation between the thought of Jesus and the thought of his early interpreters. A line of distinction has been drawn sometimes between the Synoptics and the Fourth Gospel in this respect. The Fourth Gospel has been considered as an interpretation while the other three were regarded as a presentation of purely objective facts. This is not the case on either side. My conviction is that the Fourth Gospel is rooted in history, as it claims to be. It is an interpretation, but so are the other three. We do not have anywhere in the New Testament a purely objective view of Christ. Every view that we have

of him is a view of him as he is presented by some one or some group, and his interpreters are presenting him as they know him in their experience. History is always somebody's interpretation. No history is made up of raw facts.

The thesis that I wish to set forth here is that Jesus is pictured in the Synoptic Gospels as the Christ, but a Christ who is to fulfill his mission by means of suffering and death. Mark begins his account with the words: "The beginning of the gospel of Jesus Christ the Son of God." The words, "the Son of God," are not in some of the best manuscripts, but Dr. Moffatt reminds us that whether they belong there or not, this is the point of view from which Jesus is regarded in this Gospel. In this Gospel at the baptism of Jesus, the Voice from heaven greets him with the statement: "Thou art my beloved Son in whom I am well pleased." When we analyze this statement, we find that it is a combination of language from the second psalm and the forty-second chapter of Isaiah. The second psalm was regarded by the Jews as Messianic. The forty-second chapter of Isaiah tells us about the Servant of Jehovah who is the Suffering One. This Suffering One was not regarded by the Jews as Messianic. Whether this Suffering One was identified in their thought with the nation, a remnant in the nation or with an individual, his mission was one to be fulfilled by suffering, and that suffering, as shown in chapter fifty-three, was clearly vicarious.

The significant thing for our purpose is that the Voice combines the ideas of the Messianic Son of God and the Suffering Servant, and identifies Jesus with both.

This was perhaps not the first time that Jesus was conscious of his Messiahship, but certainly it was a confirmation of his Messianic consciousness. Matthew represents the Voice as being addressed to others, but Mark and Luke represent it as being addressed to Jesus. I take it then that we may accept it as being intended to confirm and strengthen his Messianic consciousness, but it also contains the further idea that his Messianic mission is to be fulfilled by suffering. No doubt Jesus was familiar with both these passages from the Old Testament. No doubt he had thought

on them as to their meaning, and as to their significance to him. Somehow in his consciousness these two had been brought together and he had identified himself with both.

Another thing that we know from the Synoptic record is that Jesus had reflected on the fate of the prophets in their relation to Israel and their mission to the nation. He had seen that the prophets did not fulfill their mission in relation to the nation without suffering and this no doubt had led him to see something of what it would cost him to do God's will in relation to his people.

Following the baptism came the temptations in the wilderness. I do not think that Jesus went into the wilderness to fast, thinking that fasting would be a good religious exercise for him. I think rather that his experience at his baptism with the coming of the Voice and the anointing of the Spirit, was so wonderful that he forgot all about eating and went into the wilderness to reflect on what had taken place and to work out his plans for the future. The central thing in his mind now was this: What kind of a Messiah shall I be? How shall I fulfill my mission and accomplish God's will? What shall be the nature of my kingdom and what means shall I use for its founding and establishment?

Without trying to interpret in detail the temptations of the wilderness experience (or the three phases of the one temptation, whichever way one chooses to view the matter), I think we might sum up the meaning of it somewhat as follows. Jesus there rejected in toto the current and popular conceptions of the Kingdom and of the Messiah. There are those who hold that Jesus never claimed to be the Messiah. If one means by this the kind of Messiah that the religious leaders of that day or the people generally were looking for, then Jesus never claimed to be the Messiah. All the way through his ministry he refused this ideal of Messianism and repeatedly repudiated it. But Jesus did identify himself with the ideal of a Messiah who was to fulfill his mission by suffering and death.

Perhaps this helps to explain why in the Synoptics Jesus never calls himself Messiah nor Son of David. His favorite term for himself, a title given him by nobody else, was Son

of Man. My opinion is that it was a veiled Messianic designation, coming perhaps from Daniel seven, but more directly from First Enoch. It was primarily a term suggesting dignity and power, as it does in First Enoch. The language of Jesus in Matthew twenty-five about the Son of Man sitting on the throne of his glory sounds almost like a direct quotation from First Enoch.

But it is to be noticed that Jesus uses this title in another connection. He associates with it not only the idea of dignity and power, but also that of suffering and death. At Caesarea Philippi, immediately after Peter confessed him as the Messiah, Jesus goes on to tell his disciples that the Son of Man must suffer many things and be rejected by the elders, and the chief priests, and the scribes, and be killed and after three days rise again (Mk. 8:31). In Mark 9:31 it is said that Jesus taught (imperfect tense of the Greek verb, denoting continuous or repeated activity) his disciples that "the Son of Man is delivered up into the hands of men, and they shall kill him; and when he is killed after three days he shall rise again." In Mark 10:32-34 we have a striking passage, in which it is said that they were going up to Jerusalem. Jesus was going before them and they followed amazed and afraid. Something seemed to be urging him on and they could not understand. He took the twelve and began to tell them the things that were going to happen to him. He said: "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him and kill him; and after three days he shall rise again."

In that same chapter (Mark 10) after James and John had come seeking the two big places in the Kingdom, Jesus uses the language of verse 45: "For the Son of Man also came not to be ministered unto, but to minister, and to give his life a ransom for many." About these passages in Mark, chapters 8 to 10, notice two things. One is, as noted above, that he uses the term Son of Man for himself in referring to his approaching suffering and death. The Son of

Man was to sit on the throne of his glory, but he was to come to it through suffering and death. In nearly every place where he mentioned his suffering and death, he also tells his disciples that he is to rise from the dead. According to Peter on the day of Pentecost (Acts 2:20-36), Jesus came to the throne of David through death and resurrection.

My judgment is, then, that the reason Jesus called himself the Son of Man and did not call himself Messiah or Son of David, was that either of these latter terms would have suggested either an apocalyptic or political Messiah and he did not propose to be that kind of a Messiah. He had seen deeply enough into the nature of God and the spiritual world to know that to overwhelm man with apocalyptic supernatural power or military might could not establish a spiritual kingdom—not then or any time in the future. Never forever could or can spiritual ends be accomplished by non-spiritual methods or means. It does no good to overwhelm man's intellect or will with awesome or military power. If man comes into a spiritual kingdom, he must come of his own uncoerced choice.

Doubtless here lies the reason why Jesus calls himself Son of Man rather than Messiah. The former title was perhaps a veiled Messianic designation that he could mould to suit his purpose. As noted above he connected with the term two ideas: humiliation and exaltation. And it was done in such a way as to justify the conclusion that the exaltation was to come through the humiliation. He was to be exalted to the throne of the universe through suffering and death.

Jesus had not designated himself as Messiah (not by use of that term), but he had eagerly accepted the designation when Peter confessed him as such. He had been waiting for them to see this for themselves. As a good teacher, he had not tried to tell his students all that he wanted them to know. He had waited for them to see some things for themselves. He had not rushed them. He had given them time to make their own discovery. Now, when they have reached the definite conclusion that he was the Messiah, he went to work to try to get them to see something else; namely, that

he was to be a suffering Messiah. This they never did accept. They just could not make the connection. All their prejudices and prepossessions were against such an idea. They could no more accept the idea that he was to die than you could get a country Baptist deacon in Texas to accept the idea of infant baptism. There was nothing in their mental machinery to which such an idea could hook on.

Did Jesus fail then in his teaching on this point? So far as immediate results were concerned, he did; so far as the attainment of his ultimate purpose was concerned, he did not. After his death and resurrection, they could look back and see that this was what he had told them would take place. They could interpret his teaching in the light of the events and the events in the light of his teaching. According to the twenty-fourth chapter of Luke, the risen Christ helped them to make just such an interpretation of what had taken place.

It has frequently been said that Jesus was put to death on the testimony of false witnesses. Such a statement overlooks the plain account as given in our Gospels. In what we call the triumphal entry, Jesus finally and formally offered himself to the nation as their Messiah, not a military Messiah riding on a war horse, but a Messiah meek and lowly riding on an ass. At that time the multitude seemed ready to accept him. But under the subversive influence of the Jewish leaders, they soon turned against him and cried: "Crucify him, crucify him." When on trial for his life before a full session of the Sanhedrin, these same leaders sought witnesses that would give some evidence on which Jesus could be condemned. But their witnesses did not agree. No two of them told the same story. To the surprise of the court Jesus said nothing in answer to these charges. It was only when asked the straight question by the high priest as to whether he was the Christ, the Son of the Blessed, that Jesus, according to Matthew under oath, broke the silence and answered with an unhesitating and unequivocal affirmative. He did not seem to be concerned to answer false charges; but when the question of his Messiahship was officially and authoritatively put to him, he would not longer

be silent. He answered, yes, when he was no doubt well aware that his answer meant death for him. The Jewish supreme court did not condemn Jesus to death on the ground that he was a political disturber or was stirring up trouble with the Roman authorities. These Roman authorities may have consented to his death under pretext of such an accusation, but the Jewish authorities condemned him to die on the ground that he blasphemed in claiming to be the Messianic Son of God. Jesus died as the Christ, put to death as such on the authority of the supreme judicial body of the Jewish nation.

Thus we arrive at the conclusion stated at the beginning: that Jesus recognized himself as the Messiah of the Jewish people, but a Messiah who was to fulfill his mission by suffering and death. At least twice in the Synoptics we come on the expression that it was necessary that he should die. In each case the saying is attributed to Jesus. The first is found in Mark 8:31 (with the parallels in Matthew and Luke). After Peter's confession Jesus began to teach them that it was necessary that the Son of Man should suffer many things and die. The other case is in Luke 24:26. The risen Christ joins the two on the way to Emmaus. He upbraids them for their dullness of heart and tells them that it was necessary that the Christ should suffer such things and to enter into glory. Our versions translate the expression "it behooved" the Christ. That expression never meant much to me. The expression is the Greek verb *dei* which means a necessity of an absolute kind and, if I remember correctly, especially applied to one that was moral in its nature. That necessity to die did not lie exclusively or mainly in the historical circumstances. Both Mark and Luke give the impression in their narrative that on the last journey to Jerusalem Jesus was held on the way by an inner urge that would not let him deviate from his path. He had a baptism to be baptized with and was straitened unless it was accomplished (Luke 12:50). He had a cup to drink, given him by his Father, and he must drink it. The only alternative for him was clear and definite disloyalty to the Father's will. He could have avoided death, but only at

the cost of being disloyal to the will of God and failure to perform the mission assigned him by the Father. This, for him, was a moral impossibility. He could not save himself and save others.

According to Luke's account of the institution of the supper (22:20) Jesus said, "This cup is the new covenant in my blood." Mark's text may have included the term "new," but more likely was simply covenant. This is likely a reference to the new covenant of Jeremiah 31 and Hebrews 8 and 10. The first covenant between Jehovah and Israel was established in blood (Ex. 24: 1-8). Now a new covenant is being founded. It is being established in blood more precious than the blood of bulls and goats. Its benefits include the forgiveness of sin (so Matthew interprets it) and the renewing of man inwardly. God is to write his law in the mind of man rather than on tables of stone. To use language more Pauline in its flavor, God is creating a new Israel, a spiritual Israel. Jesus and his cross are to be central in this new Israel rather than the old Temple made by hands with its offerings of the blood of animals. The old vanishes and passes away that the new may be established.

Paul's Teaching

There is no doubt about Paul's teaching being of a distinct type. Some would claim that the doctrine of atonement originated with Paul. There are those who maintain that such a passage as Mark 10:45 is due to Pauline influence. This, I believe, to be a mistake. We do not find any complete theory of atonement in the teaching of Jesus, but neither do we in the teaching of Paul. We do not find such a theory anywhere in the New Testament. We do find, both in the teaching of Jesus and of Paul, certain interpretative ideas applied to the death of Jesus as that death is related to us and our spiritual welfare. Paul comes nearer to giving us a theory than Jesus, but it would be a mistake to speak of his teaching as giving us a theory.

Paul gives us Christ as he knew Christ in experience. Paul's theology, if we may speak of Paul as having a theology, was not the result of speculation. He did not develop

this thought by a priori reasoning. Paul was not a theorizer. Paul claimed to have a revelation from God, but he did not claim that it was given him as a ready-made system. He was taught of the Lord through the facts of history and experience. Paul's Christ transcended history, but he was the same Christ who was the Christ of history. Paul claimed to be one with the other early Christians in the gospel that he preached (I Cor. 15:1-4).

One of the fundamentals of this common gospel was that Christ died for our sins according to the Scriptures. Thus Paul claims to be in line with Old Testament religion as well as with the other Christians of his day. This reminds me of the statement of Dr. James Denney that the idea of atonement is the principle of inspiration in Scripture and the unity of the Bible.

As I see it, then, Paul's doctrine of atonement is grounded in the facts of history and grows out of the facts of spiritual experience. When he preached the gospel, he preached that Christ died, that he was buried, and that he rose from the dead. They are wrong who claim that Paul was either ignorant of the facts of the earthly life of Jesus or indifferent to them. Porter, in his book, "The Mind of Christ in Paul," shows, I think, quite conclusively that Paul knew Jesus and his life quite well. But to Paul the facts of his life were more than bare facts. They were facts with a meaning. Christ died for our sins. We can see something of what that expression "for our sins" means if we examine Paul's writings to find what the result in experience of Christ's death was in Paul's view.

One thing that immediately appears is that the Christian realizes in his experience the death and resurrection of Jesus. Paul says in Gal. 2:20 that he has been crucified with Christ. Yet he says that he lives and the life that he now lives he lives by faith in the Son of God who gave himself for us. Here Paul is saying that the Christian is one who has died with Christ. Not only has the Christian died with Christ, but somehow the Christian's death and present life are grounded in the death and resurrection of Jesus. His

experience is grounded in the death and resurrection of Jesus and is a reproduction of the experience of Jesus in its meaning.

The same idea is expressed in Roman's 6:1-11. There the Christian's experience is described as a dying to sin and being made alive to God and righteousness. It is on this ground that Paul vigorously denies that his doctrine of salvation by faith is an encouragement to live in sin. Paul's argument here is that for one thus to continue to live in sin involves a contradiction of the very nature of the Christian life and of the experience by which we become a Christian. For one to be justified by faith means to die to sin and be raised to walk in newness of life. Nor does this mean that one has died to sin once for all so that the experience does not need repeating. He describes Christians as those who have died to sin, but also goes on to exhort them to reckon or count themselves to be dead to sin.

Paul indicates that the method of salvation by faith in a crucified Christ takes the pride out of man. In Romans 3:21-26 he gives his most inclusive summary of the fundamental principles of his gospel. Then he asks: Where then is boasting? and says that it is shut out. There is no room for pride or boasting on the part of those who trust in a crucified Saviour for salvation. In line with this view he has a striking discussion in I Cor. 1:18—2:16. The cross is to the Jews a stumbling block and the Greeks foolishness. But to those who believe, it is the wisdom and power of God. Paul's gospel is the word of the cross. It pleased God by the foolishness of preaching to save those that believe. This means, not the foolishness of preaching as a method of communicating truth, but the foolishness of the doctrine preached. (The Greek term is not **Keruxis** but **Kerugma**.) The cross is foolishness to the worldly-wise. The idea that men could be saved by faith in a Jew who was crucified as a criminal on a Roman cross sounds like the height of folly. Yet by such a gospel God introduces his wisdom and power into the world for the salvation of men.

Paul's spirit and method matched his message. It is in this connection that he says that he was in their midst in

weakness and fear. He came not in the excellence of human wisdom and speech to commend his message to them but in sole dependence on the power and wisdom of God. And God's power is not spectacular in its manifestations.

There are those who interpret Paul's doctrine as substitutionary in a legalistic sense. Some of those who interpret Paul thus insist that we must take the language of the apostle literally and must follow him in the matter. Others agree that he taught such a legal doctrine of substitution, but infer that therefore Paul perverted the original gospel as taught by Jesus and that we should repudiate Paul. Those who thus interpret Paul, whether they hold that we should follow Paul or repudiate him, think of his doctrine of justification as meaning about this: Christ took the punishment of our sins on him in order that we might be let off from this punishment. When we believe in him we are justified in the sense that we are delivered from punishment. This deliverance from the guilt or liability to punishment is justification. Those who say that we should accept Paul's teaching say that God does something else for us in addition to this legal justification; he also regenerates us. They speak of one as the judicial aspect of salvation, the other as the experiential.

My position is that Paul had no judicial or forensic doctrine of salvation. He did use legal terms—notably to justify and to adopt; but I think he was talking about a vital experience when he used such terms. He speaks about the justification of life—the justification that brings life—and the spirit of adoption. Justification is an experience that brings life as Romans 6:1-11 shows, and adoption is an experience in which God puts his Spirit in the believer's heart so that he comes to look into the face of God and say, Father.

On the other side of the matter Christ was our substitute, but not in a mechanical or legal sense. He identified himself with us in our sins and our woes, but he did not take our sins in the sense that he became personally guilty of them. He identified himself with us, not as one sinner identifies himself with another sinner, but as the righteous identifies himself with the sinful. For one to be a sinner

himself means that he loses the capacity to identify himself in love and sympathy with the sinful. One who is filled with righteous love can identify himself with the sinful. The identification of Jesus with sinful men was not the identification of a legal substitution but was the identification of divine love. It was an identification that was complete, because divine love was the very essence of his inner life. This was the spirit that controlled him in life and in death.

Some of Paul's language is legal, but his thought transcended the legal plane. He passes from legal to vital terms constantly. He is not teaching a legal doctrine of salvation. He was opposing such a doctrine in the Judaism of his day. He gave up such a conception when he turned to Christ. He would not put one form of legalism in the place of another. Paul's major theological battle was in opposing such a legal conception of salvation.

Paul uses the term propitiation, but not to mean that Christ died to render God favorable—not to induce God to love us. He died to manifest God's love, to make it effectual in our salvation.

The cross becomes thus in Paul's thought the condemnation of human sin. It condemns sin unsparingly—more so than does law. Law condemns sin, but condemns it unto despair. The cross condemns sin, but condemns it unto salvation. There are two types of justice; that of the law, the type that condemns sin to punishment. This is distributive justice—justice that metes out to the sinner his exact deserts. Then there is righteousness that has the element of grace in it. It is better to man than he deserves. It is righteousness with redemptive love at its heart.

Paul uses the expression "the righteousness of God" as describing an attribute or quality of God. It is more than abstract distributive justice. It is a redemptive quality in God. He uses also this expression as something that God bestows on the believer. To my mind the righteousness of God as a gift to the sinner grows out of and expresses the righteousness of God as a quality in his character. God saves man, not as some interpreters of Paul would say, in spite

of his righteousness, but because of it. Righteousness or goodness in God expresses itself in saving man from sin. It effectuates man's salvation by reproducing itself in man. Man is saved, not merely by being delivered from moral responsibility and punishment, but by being transformed into the likeness of a holy God. Thus God condemns man's sin in the cross. When the sinner says Amen to this condemnation, he is delivered from the condemnation of sin into the holiness of God.

The Book of Hebrews

I suppose nobody would question the statement that the Book of Hebrews gives us a distinct type in the matter of the work of Christ in relation to our salvation. This book undertakes to set forth Christ and his work as having finality for us in relation to God. The writer evidently was a Jew who knew the priestly traditions of his people from the inside. Paul regarded the law as something to be taught by the rabbi in the synagogue; to the writer of Hebrews the law was a system to be administered by the priest in the Temple. To Paul the law set up a standard of life which condemned man when he failed to measure up to its requirements; and since no man could meet its requirements due to the weakness of the flesh, the law became a hostile power condemning man to despair except as delivered by the grace of God. By his death and resurrection Christ delivered man from bondage to the law. To the writer of the Book of Hebrews, the law was a system of types and shadows that failed because they did not bring one religious reality. The reality is to be found only in Christ and what he has done for us.

The body of this book is taken up with a discussion of Christ and his work as our High Priest. We might notice here three aspects of his discussion. The whole discussion is cast in terms of Old Testament religion and its fulfillment in Christ.

The first that we will notice is the qualifications of Christ to be our High Priest. A priest is one who represents man before God. This author indicates that the priest must be

one with those whom he represents. Christ is one with us in that he was a real man. This author perhaps goes a little further than anybody else in the New Testament in putting explicit emphasis on the humanity of Jesus. He was one with us in nature; he took flesh and blood. He was one with us in temptations, in suffering, in everything except sin. He did not need to make offering for his own sins, for he had none. He was tempted in all points like as we are, yet without sin. But the fact that he was tempted and suffered as we do gives us a High Priest who can be touched with the feeling of our infirmities even now. The author seems to assume that he carried the values of his human experience with him into the next world. The fact that he assumed nature permanently the author seems to take as a fact of eternal significance for us.

But a priest needs not only to be one with the people he represents, he must be appointed of God. Since a priest is to represent men before God, he needs to be acceptable to God; he needs to be appointed of God for that purpose. Jesus, as a Son, was commissioned of God to represent man in his approach to God. This leads to the main thing that this author stresses in the priesthood of Jesus. His main qualification as this author sets it out, is that his priesthood is abiding.

Jesus was not a priest after the order of Aaron. He did not belong to the tribe of Levi, but to the tribe of Judah. The Aaronic priesthood was marked by transitoriness. A man was a priest by virtue of the fact that he was in a line of succession. He was priest only for a brief time. He died and was succeeded by someone else. There was a constant line of succession.

This author takes an incident recorded in Genesis and allegorizes it to illustrate the fact that the priesthood of Jesus was permanent. Melchizedek appears in the Old Testament as a king-priest. Like a man dropping down out of the sky, he has no father or mother and no descendents. He appears, functions as a priest, and disappears. The author uses this to present the priesthood of Jesus as one that is

abiding. He is a priest after the order of Melchizedek, not after the order of Aaron. The author emphasizes in this way the permanent quality of the priesthood of the living Christ. His priesthood is an unchanging one. He saves us by the power of an endless life.

Another main idea in this author's discussion deals with the value and effectiveness of Christ's offering for sin. He indicates that a priest is to present to God gifts and offering for his own sins, because he has no sins. But he needs something that he can offer for the sins of the people.

In the old order, the priest offered the blood of animals. But this author says that this could not take away sin. This, he says, is made clear by the fact that they came over and over again bringing such an offering. If the blood of animals had cleansed the offerer of his consciousness of sin, then he would have ceased coming to repeat his offering. If the offering had been successful, if it had fulfilled its purpose, then the offering would have ceased.

The writer seems to think that the purpose of such an offering was to do two things: cleanse from the consciousness of sin and to open up the way to God. Perhaps those two things are two phases of one thing. The thing that blocks the sinner's approach to God is the consciousness of sin. Man cannot find his way into the presence of God as long as he is conscious of sin unforgiven and unprovided for.

In contrast to the offering of the blood of animals, Christ offered his own blood. He offered himself to God. His offering is personal, ethical, efficacious.

The quality of Christ's offering for sin which this author stresses most is its once-for-all character. His offering was once for all because it accomplished its purpose. It was successful. It did that which an offering for sin was supposed to do. It removed the consciousness of sin as that which blocked man's approach to God. It opened up the way into the presence of God. It therefore did not need repeating.

The writer expresses this idea in the first chapter by saying that, having made purgation of sins, he sat down at the right hand of God. His session at the right hand of

God denoted that he had finished a task. He sat down because he had completed something that he started out to do.

In one place the author quotes from Psalm 40 to show that God was not pleased with the blood of animals as a sacrifice for sins. As over against this he represents Christ as coming to do the will of God. This has sometimes been interpreted to mean that God wanted no sacrifice for sin but instead a life of ethical righteousness. But even a casual reading will show that this was not the point. For the writer goes on to show that Christ did the will of God in making an offering for sin that was effectual. The contrast is between the blood of Christ that accomplished the purpose of opening up the way into God's presence and the blood of animals that failed to accomplish that end.

The blood of Christ, he said, secured for his people an eternal redemption. It was eternal in that it had about it the quality of finality. It put those who trusted in it forever beyond the power of sin to destroy.

There is perhaps implied, though not distinctly asserted, the idea that Christ's offering of himself was better than Levitical offerings because his was personal and ethical. This was probably involved in that rather obscure statement that he offered himself to God through eternal Spirit. Spirit in the New Testament is distinctly a moral or ethical concept. Through eternal Spirit Christ offered himself to God. Its value for us lies in the fact that it enables us through the Divine Spirit to offer ourselves to God. This writer says that Christ by his offering forever sanctified his people. Dr. James Denney reminds us that this writer uses the word sanctify in about the same sense that Paul uses justify. When we believe, we are sanctified; we are made his.

We see then that this author brings into clear relief the qualifications of Christ as our High Priest. He sets out the value of Christ's offering for sin. It is all-sufficient. He does not go into a discussion of the ground of the efficacy of his offering.

It seems to me that he makes it so clear that Christ's offering for sin is final, complete, once for all, that anybody

who accepted his teaching on this point would be bound to reject the claim of any ecclesiastical system that claimed the authority to extend, reduplicate, or supplement that offering. If this author is right, there is not, there cannot be, any further offering for our sins before God. Christ is our one and only Priest before God, and he made a once-for-all offering for sin and obtained eternal redemption for us.

This writer does bring out, however, one other phase of the matter that needs a word. While he says that Christ's offering was once for all, he does not regard that as the end of his priestly work for us. In one sense, it was only the beginning. This author would seem to say that Christ is our abiding priest and he continues his activity on our behalf. He speaks of this as his intercession. He seems to make this an essential part of his saving work. Paul seems to recognize something of the kind as does the First Epistle of John. But Hebrews makes more of this than any other New Testament writer. Somehow on the basis of the value of his sacrificial work he looks on Christ as being active for us, before God, into whose presence he has entered on our behalf. This idea does not seem to be an afterthought on his part. He regards this intercessory activity, whatever its nature may be, as something on which our salvation depends. But his continual activity on our behalf is the guarantee of our salvation. He saves to the uttermost all who come unto God through him, seeing he ever liveth to make intercession for them.

American Baptist Organization up to 1845

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It is now three and one-third centuries since early English Baptists, under the leadership of such heroic saints as John Smythe, Thomas Helwys and John Murton, stepped forth from the misty muddle of English non-conformity (men who could not conform to the state church of Henry VIII and Elizabeth), uttered their deep convictions and provided for future progress by declaring: "God hath yet more light to break forth from His Holy Word." During the intervening years their convictions and principles, refined through thought and tears in study of that Holy Word, have won the loyalty of millions of souls around the world. These souls have realized the practical and spiritual wisdom of organizing themselves into co-operative bodies ranging in size from tiny local churches to the Baptist World Alliance.

Always Baptists have persisted in their original emphases. At times the inevitable pull of personal ambition on some aggressive leaders and the centralizing argument for world-like efficiency have lured them toward a hierarchy, just as large numbers in the early churches were lured into the Roman system. Still, however, they hold to the great truths with which they started; namely, (1) the supreme authority of Scripture, (2) the fundamental importance of the individual believer, and of the local church, (3) the baptism by immersion of believers only, (4) the sufficiency of each soul to deal directly with God without priestly mediator and (5) the separation of church and state.

These great principles, all taken absolutely together and applied vigorously, constitute both the strength and the distinctiveness of Baptists. Other denominations and sects have come to accept one or more of them and in that much are like us (e. g. the Presbyterians in America took up the battle for religious liberty), but the **principles are so vitally related that the lack of any one of them seriously weakens the rest of them.** For example, to reject the baptism of be-

lievers only and to practice infant baptism fills churches with nominal Christians who take little real interest and turn affairs over to a ministry which soon develops into a hierarchy. This means that leadership must come from a selected few instead of being sought out and developed from the vigorous strength of the masses. When the Roman Empire was ruled by such a small group and the Church was drawing strong leadership from the ranks by democratic processes, the Church overcame the Empire. At no price should Baptists ever sell their tremendous heritage of proper subjects for baptism and of congregational church government.

The point that our principles stand together or else suffer injuries that inevitably lead to the Romish disease could be illustrated at great length; for **laxity at any point lets in the poison of salvation through the church, or salvation by works, or government by priestcraft, or affiliation of church and state, or all of these together, as the long history of Rome so fully attests.** Suffice it here, however, simply to suggest the thesis to the reader and then to state the object of introducing it at all. That object is to make it clear that the essential nature of all branches of Baptists, including the great Southern Baptist Convention, consists not in a name, but rather in power to convince men of these truths and practices that best preserve and propagate the essential and saving message of Christ. The success of any Christian people is measured by their efficiency right here—in keeping clear His channels for propagating the Word of Life among men.

Local Churches and Early Associations

We now turn to the development of denominational life among our Baptist forefathers, beginning with scattered local churches and leading up to the formation of the Southern Baptist Convention. It is as natural as breathing that a people who clearly appreciate the importance of our fundamental principles would be slow to accept any form of organization before they had strong assurance that any proposed association of local churches would not produce

the evils they saw about them in many organized denominations. Organized Baptist life started in America about 1638 with the churches at Providence and Newport in Rhode Island. Little sprinklings of Baptists sprang up independently in Massachusetts and nearby colonies. Among them was Peter Foulger who was a grandfather of Benjamin Franklin and who also first taught Baptist principles among the Indians. Other small churches were formed by immigrants from Wales, Ireland, England and Germany. These naturally reflected many of the peculiarities of the localities from which they came and were thus loath to band together in close associations. Questions that brought disagreement among them were absolute predestination, the laying on of hands as an essential ordinance, psalm-singing and the 7th day Sabbath. Those who insisted on such matters in a creed withdrew and became small sects such as Six Principle Baptists and Free Will Baptists. Most of the Baptists discussed the matters brought up by different groups, tested the ideas, incorporated the good and ignored the useless.

By the time of the Great Awakening of 1740 there were Baptist Churches thinly scattered throughout the colonies from South Carolina to Maine. Except for itinerant preachers and the natural moving of some families there was little connection between them. Prominent local churches were Newport, Providence, Cohansey (N. J.), Hopewell (N. J.), Boston First Church, Middletown (N. J.), Charleston, and Pennepek (Pa.). Many of the churches were Arminian in theology, but most were strongly Calvinistic. (These extreme views have constantly modified each other throughout subsequent history). Evangelism was puny and coöperation slight except around Philadelphia, the greatest Baptist center.

The first Association had been formed by the churches in and around Philadelphia in 1707. This is the mother association of American Baptists and to it all coöperative Baptists owe an immeasurable debt for showing us the way to preserve local church autonomy and at the same time provide channels for coöperative action. Circumstances combined to guide the Philadelphia churches toward strong

association. One circumstance was the religious liberty accorded from the beginning in the Pennsylvania colony. Baptists were not surrounded and hampered by the bigoted intolerance of established Congregationalists as in New England, nor by the politically-minded intolerance of the Church of England as in the southern colonies. They did not have to spend all their energy resisting persecution and they were not influenced by a permeating atmosphere of exclusiveness. Another circumstance was that strong and evangelistic preachers came over from England and provided a leadership to which local churches willingly looked. These men recognized the dangers of organization but they were wise enough to recognize also the even greater dangers of isolation, so they ventured to find a way of voluntary coöperation. The story is too long to tell here, but by 1740 many churches were banded together to promote discipline, right church order, soundness of teaching, aggressive evangelization and encouragement to the ministry. At the same time it was provided that the Association had no power to interfere in a local church matter unless invited by the church. The Baptist spirit will be dead when this emphasis upon local rights disappears. Up to now the dangers of coöperation are adequately checked by the vigilant proclamation of it and therein lies our safety.

The idea of associations of churches did not spread rapidly until special circumstances, in the providence of God, called for such extension. The chief influence calling it forth from Philadelphia was the unprecedented nationwide revival called the Great Awakening. Jonathan Edwards, George Whitefield and the Presbyterian Tennents stirred it up by their zealous proclamation of the gospel invitations. Baptists were greatly stirred and greatly strengthened. Their churches multiplied everywhere and for the first time, for most of them, took on evangelistic fervor. Under the leadership of Philadelphia, associations also multiplied and many differences in doctrine and practice were resolved. Thus, by the time of the revolution association life was common among our people, some of the leading associations being the Warren in Rhode Island, the

Charleston in South Carolina, Sandy Creek in North Carolina and Ketokton in Virginia. The time was approaching for still larger coöperative societies.

The Triennial Convention

The same kind of wisdom in progressive leaders that had called for a union of local churches in associations soon went on to envision the greater strength for good to be had in a convention or union of associations. As a union of individuals in a church can do more than any single member, and as a collection of churches in an association can do more than any single church, so it was reasoned, can a collection of associations do more than any single association. There were those, however, who saw dangers of a dictatorial centralization in an organization so far removed from the local church and so the idea was not quickly or easily put into effect. Discussion of it widened from 1767 onward. Checks upon possible presumption by general officers were suggested and protection for smaller units thought out. By 1814 a combination of the functions of a general body undertaking tasks too ambitious even for an association and of the smaller bodies carrying on their full functions too was in the minds of many leaders.

The providential stimulus that brought reality to such dreams was the conversion to Baptist views of Adoniram Judson and Luther Rice after they had left America as missionaries for the Congregationalists. Rice returned and stirred up the Baptists, who had already been somewhat aroused by the work of William Carey, the English Baptist missionary. Also, the emergence of the thirteen colonies as a nation after the Revolution had set all American institutions to thinking in national terms. Nationwide organizations were in the air, so to speak. Union and coöperation became watchwords. Early in this period the Regular Baptists and the Separate Baptists in Virginia ironed out their differences and combined in one body (1787).

The urgency of Rice's appeal to American Baptists was so great that without awaiting further discussion and perfecting of plans and in spite of the refusal of many to coöperate

because they feared rigid ecclesiasticism or were opposed to missions, a general meeting was called. This meeting resulted in the formation of the **General Convention of the Baptist Denomination in the United States for Foreign Missions**. It was, strictly speaking, always only a mission society in spite of many efforts to extend the scope of its work to include all the phases of general denominational life. Meetings were held every three years; hence the name Triennial Convention. Its constituent members were not associations only, as one might suppose, but were individuals or churches or association or state conventions or separate local mission societies which were represented by messengers. The basis of membership was contributions to the work of the Convention. Home missions, or "domestic missions" became a part of this work under a separate board. It was the refusal of this board to use slaveholding missionaries and its evident favoritism for mission work in the North that eventually brought about the split in the denomination.

The results of the rapid development of denominational life following the formation of the Triennial Convention is a vital, interesting and instructive part of American history. First, antagonisms arose to the mission enterprise and anti-missionary groups arose in nearly all sections of the country, especially the middle west and the South. Second, the believers in the enterprise formed many state conventions and a large portion of our present state conventions or general associations date from that time. Third, the need for mission and evangelization expansion revealed the need for trained missionaries and pastors. School after school, including Richmond College, Wake Forest, Georgetown (Ky.), Franklin (Ind.), Mercer, Furman and Baylor was established. These set the pattern for education throughout the whole period of settlement of our frontier and their influence is a saving factor in present day America. They were supported by local and state education societies. The idea of a national society to promote higher and special seminary education also gained strength. A national Baptist university was tried in Washington.

A fourth result can easily be guessed. Opposing parties arose to fight not only the missionary work but also the formation of state conventions and institutions for higher education. These "anti-effort Baptists" were so strong in South Carolina that only three out of the seven associations in the state participated in the formation of the state convention in 1821. In other states they were certainly as strong. Under the leadership of such men as Daniel Parker and John Taylor these parties waged bitter warfare against all convention enterprises. Keen humor, bitter invective, adroit use of certain Bible verses were their chief tools, and among the uneducated masses they produced long-lasting effects. The "hardshells" are their descendents and only gradually are they disappearing. Had the Southern Baptist Convention not been formed, thus bringing headquarters and leadership nearer these people, we can believe that progress would have been much slower than it was. Here again we can see how God uses events in ways that our wisdom cannot foresee.

The Southern Convention Formed

We have tried to trace the advancing steps of Baptist organization from the first scattered churches, through the formation of association, on up to the organization of national societies and state conventions. Sketchily and hastily we have tried also to indicate the effects of conditions and events upon these advances. It is the writer's personal belief that God worked with and through these historical situations to cause "yet more light to break forth from His Holy Word" as our forefathers predicted. It would seem that the march from local churches to national societies would about complete the story. Such is not actually the case. A little thought reveals the possibility of a World Baptist Alliance yet beyond. In fact such an alliance had been envisioned by some ever since 1800. But that is another story.

The next development seems from one point of view a backward step; but from other points of view it is distinctly a step forward. The seeming backward step was that the

national boards of missions, education and tract and Bible publication were divided into two sectional groups, North and South. A forward step was that all the various agencies were united in the South under one Convention. The Convention set up boards of managers for Foreign Missions, Home Missions and so forth, but all were under direction of the larger body. Thus, for the first time, were American Baptists able to organize a central control of all denominational agencies and preserve at the same time the independence of individuals and churches.

The main cause of the split, North and South, was, of course, the slavery issue. It had been hot for many years. Our Baptist boards of missions, seated in the north had often been accused of prejudice against the slaveholding areas. Only one missionary of the Home Board in 1844 was a slaveholder and he, Jesse Bushyhead, an Indian, was being urged to resign. He died before the issue came to a head. Other missionaries, including Mrs. Henrietta Hall Shuck, were involved somewhat with slavery but the truth is that very few direct slaveholders ever applied to the mission boards for appointment. To test the matter the Georgia Convention requested the Home Board to appoint a slaveholder, Rev. J. E. Reeve, and the Georgians provided for his salary. The Board declined to appoint him. Alabama then asked point blank whether the Foreign Board would appoint any slaveholder. The answer was no. All this in 1844. Then the Virginia Baptist Foreign Mission Society took the lead and called for a consultative convention in Second Baptist Church, Richmond. This meeting issued a call for a convention to be held in Augusta, Georgia, in May 1845. It suggested the formation of a separate mission board and of a "Southern Theological Institution" as well.

It must not be judged from the preceding paragraph that the slave issue alone aroused such hot feeling that division was precipitated without due consideration and efforts to preserve coöperation. Hothead Abolitionists had been agitating the North and equally hotheaded leaders in the South had been active. These were balanced, however, on both sides by calm and reasonable Christian spirits who sub-

mitted to the growing demands for division only after expressing the kindest feeling for brethren who could not agree. Dr. Jeter of Richmond met with Dr. Wayland of Rhode Island and others in late 1844 and participated in calm discussions of possible settlements. The friendship of such leaders continued after the permanent division.

Nor was slavery the only cause of separation. Southerners, from the time of the formation of the Home Board in 1832 had justly complained that a greatly disproportionate number of missionaries were sent to the frontier territories north of the Ohio River to the said neglect of southern territories and Texas. In 1844 there were 308 missionaries in the North and only 44 in the South. Such conditions naturally aroused resentment and caused gifts from the South to be withheld.

A kindred cause of separation was a growing spirit of sectionalism as the size of the country increased. A short-lived Southern Baptist Home Mission Society was formed in Columbus, Mississippi in 1839. Frequently, editors in Kentucky and other western states considered the possibilities of a western convention. Division along other lines than slavery often seemed necessary and sensible. One of the influences working toward division was the ideal among many Southerners for a strongly centralized denominational organization. Yes, believe it or not! Dr. W. W. Barnes makes the point very clear in excerpts already published from his forthcoming book on the history of the Southern Baptist Convention. The chief factors in this Southern ideal were, (1) that the Philadelphia Confession (article xxvi) with its doctrine of an invisible church, one throughout all Christendom, was the common confession in the South, (2) that the Separate Baptists had brought with them into our Southern churches strong tendencies from their former Presbyterian and Congregational conventions, and (3) that the early General Baptists in Virginia had held, along with their English brethren, ideas of a strong central association. These facts undoubtedly largely account for the setting up at Augusta of one denominational convention with control over various agencies. The North continued after 1845 to have unfederated boards for the various interests of the churches.

At Augusta on May 8, 1845 the historical convention assembled. There were 377 messengers accredited but probably 100 did not appear. The chief significance of the meeting was that it produced a constitution that won the loyalty of the people throughout the South and became the permanent working plan for Southern Baptists. Official utterances concerning the break with Northern brethren were becomingly frank and kindly. It was proposed "to do the Lord's work in the way of our Fathers did it." The original constitution of the General Convention had had no references to slaveholders and there was no cause to inject it yet into the main business of giving the gospel to the heathen. "We will never interfere with what is Caesar's."

In most ways the first convention was a typical one. It elected W. B. Johnson, of South Carolina, the only delegate present who had been present also at the organization of the General Convention in 1814, as president. It set up a Foreign Mission Board with headquarters in Richmond and a Home Mission Board with headquarters in Marion, Alabama. It appointed Basil Manly to preach the annual sermon the next year at Richmond with Richard Fuller as alternate. (Dr. Fuller actually preached.) More than half the brethren departed before the last sessions. The local pastor distributed copies of a sermon he had recently delivered to a graduation class. The local paper distributed free copies and received a vote of thanks. Offerings for Home and Foreign Missions were taken. The Home Board was directed to try to establish work in the city of New Orleans. The convention was to meet every three years, after a special meeting in Richmond in 1846, as had the old Triennial Convention.

In such way did Baptists develop their organized bodies. Slowly, between 1638 and 1845 they moved toward that unity of effort in which is strength and at the same time avoided hierarchical development in which is danger. The secret of such an achievement is that they ever kept before them not only the ideal of efficient organization but also the spiritual and theological ideal embodied in the five great principles which should ever characterize them. As long as these principles remain vivid in Baptist consciousness we may safely organize for ever increasing efficiency.

The Message of the Book of Revelation and Prophetic Preaching

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The Book of Revelation is a source of great preaching for our time. But to merit the description "great," preaching which has its source in the Apocalypse must be prophetic preaching. What is prophetic preaching? It is not that type of preaching so common today that uses the Book of Revelation as a peg upon which to hang all manner of "prophecies" concerning the future. Prophetic preaching is not primarily concerned with fore-telling but with forth-telling. A prophet is one who forth-tells for God.

Application of the message of Revelation exclusively to the future destroys its relevance for the present and thereby eliminates the book as a source of prophetic preaching, for prophetic preaching is concerned with the application of eternal truth to the present. The great prophets of the Old Testament were not primarily concerned with foretelling coming events, but were constantly engaged in interpreting the truths of God to the men of their own time. Jesus, the greatest of all prophets, sought to make eternal truth relevant to his own age. Paul did likewise. If the prophets of the past had not made truth applicable to their own generations the truth they proclaimed could not have been relevant to our time. Eternal truth is capable of application to every age. Prophetic preaching, then, is preaching that applies eternal truth directly to men's lives in every generation. The Book of Revelation is timeless, though written to help meet a specific situation in the first century. It is therefore a fruitful source of prophetic preaching.

The prophet who wrote the Apocalypse was keenly aware of his responsibility for making God's message known to the people of his own time, and he is conscious of his role in the dramatic unfolding of the mysteries he portrays. This is seen in two instances in which he makes himself an actor in the great drama of the Revelation. The first of these is in

the scene of the Court of Heaven where the prophet portrays himself as weeping because no man was found who was worthy to open and read the book sealed with the seven seals in the hand of God. There is great significance to this appearance of the seer as an actor in his own drama, but we pass from this scene to another appearance of the prophet in the action of the book, as being more appropriate to this discussion. This occurs in Chapters 10 and 11. In the vision revealed here the prophet sees a mighty angel come down from heaven with a little book in his hand. The angel cries with a loud voice and "seven thunders uttered their voices." The seer states that when the seven thunders uttered their voices he was about to write when he heard a voice from heaven saying to him, "Seal up those things which the seven thunders uttered, and write them not."

It is necessary at this juncture to pause and call to mind what has gone before if we are to understand the significance of this second appearance of the prophet on the stage of his own drama, and the command of the voice from heaven that he was to "Seal up those things which the seven thunders uttered." After his vision of the Court of Heaven with the dramatic appearance of the Lamb to take the roll of the seven seals from the hand of God, the prophet has seen the breaking in rapid succession of the six seals and the unfolding of the mysteries hidden under them. I realize I am on debatable ground in attempting to interpret the mysteries revealed under these seals, but I have taken the plunge, as many others have done, but with the feeling that there is more reason to the interpretation I have arrived at than is to be found in some other interpretations that have been offered. I think the six seals may well be called "History's Pageant of Suffering," for it seems to me that the prophet is struggling with some of the great problems of history in their relation to God's act in giving to mankind a Redeemer in Jesus Christ his Son. It seems fanciful to apply these seals to eras or ages that come in chronological order in history, or as R. H. Charles does to match them with the succession of so-called "woes" related to the coming of the Son of Man in Matthew 24. The Four Horsemen are Con-

quest, War, Famine, Death. These appear and re-appear on the stage of history and in this sequence, for they follow the law of cause and effect. But they forever pose problems both in thinking and in conduct for the people of God.

Under the fifth seal the seer hears the cries of the martyrs who have died because of their fidelity to Christ. Here, too, is a problem. Why do the righteous suffer and why is their blood not avenged? Under the sixth seal the prophet sees what even scientists see today—the end of our cosmic order. Whether this end is physical in the sense that the world is actually destroyed is of no great moment—the author sees an end of all things on the cosmic scale and this likewise poses a problem in the light of what God has done in revealing himself in his Son Jesus Christ. The end of the cosmos is a problem, or should be, for science, for ethics, for religion. It is a problem for which there seems to be no rational answer outside religion. Eschatology is important, exceedingly important, therefore, for an adequate system of Christian thought. But we should not deal superficially with eschatology as is done by many present-day preachers who gain the reputation of being experts in prophecy because they major in schematic outlines of the Second Coming of Christ based largely on the Book of Revelation.

After the opening of the six seals comes one of the dramatic interludes of the Apocalypse. The mystery of the seventh seal is not yet to be revealed. The suspense here should teach us that the revelation of the mystery of the seventh seal will be climactic and enormously significant for an understanding of the whole scheme and message of the book. The interlude is opened with the vision of the four angels holding back the four winds, symbolism designed to emphasize catastrophe upon the earth. The order is given that these angels are not to hurt the earth until the servants of God have been sealed “in their foreheads.” There follow the description of the sealing of the 144,000 and the vision of the great multitude of the redeemed in white robes before the throne. This, it would seem, is not only a partial answer to “History’s Pageant of Suffering” but is a promise

that the people of God are ultimately safe, whatever may happen upon the earth. This assurance is a blessing to the people of God but Christ through his messenger the prophet will give yet greater assurance by a full revelation of the meaning of the Gospel. There is yet another seal to be broken.

With the breaking of the seventh seal there is introduced the series of six trumpet blasts and the six plagues. I have given to these plagues the descriptive title "The Tragedy of Un-Repenting Humanity." It would be impossible within the limits of this article to go into all the reasons for so designating these plagues. I see no reason why the plagues should be referred to the events connected with the Second Advent of Christ. The author does not refer them to the Second Advent. In connection with the description of the last and climactic plague this statement is made: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (9:20f). The plagues are similar in many respects to the Egyptian plagues which failed to produce repentance in the heart of Pharaoh. They are limited in their power to destroy but they are capable of bringing suffering and death to the earth. Those who survive the climactic plague refuse to repent and this is the shocking truth the vision brings home to the mind of the seer.

It is at this point that we return to the vision of the strong angel who comes down from heaven with the little book open in his hand. The seer hears the seven thunders and is about to write when he is commanded to "Seal up those things which the seven thunders uttered, and write them not" (10:4). We come here to another dramatic interlude in the action. The seventh seal has been broken and six trumpets have sounded but the seventh trumpet is yet to sound. Again we are held in suspense, and well we may be, for with the sounding of the seventh trumpet under the

breaking of the seventh seal there is every reason to expect the highest revelation in all the book. I believe that the key to an understanding of the book is given under this seventh trumpet blast of the seventh seal. But more of this later. The prophet himself is projected on to the stage of the great drama. The seven thunders have "uttered their voices" and he is about to write. But he is commanded to "Seal up those things which the seven thunders uttered." It seems reasonable to interpret the thunders as a portent of the judgment of God. The prophet sees himself at this juncture as tempted to pronounce judgment upon humanity and be done with his task. Surely there is reason for such a temptation. Humanity has had sufficient lesson in the penalty of sin—the Four Horsemen have ridden and ride, the plagues of Egypt are repeated, and yet men do not repent. The thunders of God's wrath roll, let God's prophet pronounce doom!

Is not the temptation real to all prophets of God, especially to prophets who live in the dawn of the atomic age? How keen is the temptation for the modern prophet to make his message a message of wrath and doom. With a feeling almost akin to glee he can point to man's folly in fashioning in the atomic bomb the instrument of his own destruction. But this is the wrath of God—man deserves his fate, fool that he is to persist in his wicked ways after two devastating global wars! The modern prophet may reason thus and his reasoning may be in keeping with the facts, but he should remember that the thunders of God's wrath are in themselves an incomplete message and do not give the last word concerning God's revelation to mankind. Prophetic preaching awaits the fuller revelation, the complete message! "Seal up those things which the seven thunders uttered, and write them not."

The strong angel lifted up his hand to heaven "and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be **delay** no longer" (10:6). Observe that the word "delay" is substituted here for "time" of the King James version. This is the correct rendering of

the Greek word **chronos** here. There is to come not an announcement of the end of time but of an event in time which completes God's message to men. Because of the supreme importance of this message its announcement is preceded by an oath of extraordinary gravity by God's mighty angelic messenger. The promise of the angel upon oath is that without further delay "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished (i. e., completed, Greek **teleo**), as he hath declared to his servants the prophets" (10:6).

This all-important promise of the mighty angel immediately focuses attention upon this climactic announcement to be made when the seventh trumpet sounds; but again there is suspense, and we must wait, for the prophet is faced with another task which he sees himself performing before the great announcement is given. The prophet is commanded to take the little book in the hand of the angel and eat it. He is told that it will make his belly bitter but that it will be in his mouth sweet as honey. He obeys the command and discovers the words of the angel to be true; the little book is as sweet as honey in his mouth but it makes his belly bitter. Having eaten the little book he is told by the angel that he "must prophesy again before many peoples, and nations, and tongues, and kings" (10:11). The prophet's experience is quite similar to the experience of Ezekiel when the Old Testament prophet is commissioned to prophesy to Israel. He, too, is commanded to eat a book (roll), which in his mouth is "as honey for sweetness" (Ezek. 3:3). In Ezekiel's case, however, there is no mention made of his belly being made bitter. The roll which must be eaten symbolizes the same truth for both prophets. Each faces the compulsion of preaching the full message of God. But the message must be assimilated, must become a part of the man to be effective. Ezekiel is warned that the house of Israel will not hearken unto him; his task therefore will be thankless and difficult; he must prophesy against his own people. The prophet of the Apocalypse realizes that the full message of the Gospel is a difficult one, a message of conflict. He sees the message

imposing upon him the unpleasant duty of following the example of Ezekiel in prophesying against Israel. This seems to be the meaning of the symbolism which follows in Chapter 11, which opens with the prophet's explanation: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein." This seems to suggest that the prophet is commissioned to proclaim the inadequacy of Judaism in the light of the complete message of the Gospel. This explains in part why the book becomes bitter in his belly. But not this alone. The complete message of the Gospel to be revealed under the seventh trumpet blast is the completion of the mystery of God "as he hath declared to his servants the prophets" (10:7). The prophet, therefore, must give to men God's final word. This is an awe-inspiring responsibility. Nothing short of thorough assimilation of this message will do, and while the deliverance of the message is pleasant in prospect (like honey in the mouth), full realization of its implications and demands brings inner struggle and pain to the prophet.

We are yet to consider the meaning of the great announcement under the seventh trumpet blast, but before passing to consideration of the announcement let us give emphasis to the lesson the seer of Revelation learned in his vision of the eating of the little book. Prophetic preaching from Revelation, or from any other book of the Bible, imposes upon the prophet a committal to the full message of God. Likewise it demands that the prophet shall make the message a part of himself, which is to say that he must believe and practice what he preaches. If the preaching can be divorced from the preacher it is not prophetic preaching.

What, then, is the complete message of God? Or, as it is described in the promise of the strong angel, "the mystery of God" which "should be finished as he hath declared to his servants the prophets?" The King James version gives a quite erroneous translation of the great announcement that comes with the sounding of the seventh trumpet. It is: "the kingdoms of this world are become the kingdoms of our

Lord, and of his Christ; and he shall reign for ever and ever" (11:15). The American Standard version has improved on this but it fails to convey the true import of the words. Only the Greek accurately conveys the author's thought. The Greek text transliterated follows:

Egeneto hē basileia tou kosmou tou Kuriou
hēmōn kai tou Christou autou, kai basileusei eis
tous aiōnas tōn aiōnōn.

This is the correct translation: **"The dominion (or rule) of the world became (or becomes, if timeless Aorist) our Lord's and his Christ's and he shall reign forever and ever."** The meaning of the announcement under the seventh trumpet is that God has assumed dominion or control of the world through Jesus Christ and that he shall continue to reign over the world until time's end. This is the heart of the message of the Book of Revelation. The sovereignty of God in history is proclaimed as a present reality. In Christ God reigns now. His sovereignty is not to await the consummation of the age and the Second Advent. He has projected himself into history in his Son Jesus Christ and no challenge to his sovereignty can compel him to withdraw his control over history. This is the sublime assurance the seer of the Apocalypse passes on to the people of God, sorely tried in this early day by an earthly dictator who challenged the sovereignty of God by demanding for himself worship as a god. From this point on the Book of Revelation dramatically portrays the conflict arising from Satan's challenge to the sovereignty of God in Jesus Christ. The great message of the book therefore becomes the victory of God's sovereignty and the vindication of the faith of the people of God.

Corroboration for this interpretation of the message under the seventh trumpet blast may be found in the account of the birth of the man child in the succeeding chapter. The only satisfactory interpretation of the man child is that **he represents Jesus Christ**. It is significant that the description of his birth, apocalyptically conceived, follows immediately upon the announcement of God's everlasting sovereignty. Here the author looks backward, not forward, in

time, evidence that his whole drama involves an eternal perspective which cannot be preserved by fitting the pattern of the book into a chronological scheme.

This, then, is the message God's prophet understands as completing the mystery of God declared to his servants the prophets. God's sovereignty has been established forever in Jesus Christ; it may be challenged by evil but never destroyed. God reigns in history in Jesus Christ! The final overthrow of Satan must await the consummation of the age, but Satan can never reign because God has revealed himself completely in Jesus Christ.

This is the heart of the source of prophetic preaching from the Apocalypse. Modern prophets of God need to grasp the significance of the great message in all its implications and demands. In an age that has witnessed the discovery and use of the atomic bomb the message is one of great re-assurance for the people of God. Let the faithful be comforted with its assurance! But God's sovereignty established in Jesus Christ imposes upon the prophets of God responsibilities of great gravity. The assertion of this sovereignty and the active realization of it in life brings the prophet and people of God into inevitable and costly conflict with the forces of evil. God's prophet must pronounce doom and judgment upon the wicked. If he speaks of the possibility of humanity's destruction by the atomic bomb he must declare the eternal spiritual damnation of the wicked who die, while comforting the people of God with the promise that they have been "sealed" with the seal of God and are spiritually safe forever. And with unceasing zeal he must constantly arouse the people of God to their stewardship in this challenging and awful time.

Above all today's prophet must keep perspective and grasp the eternal quality of God's message, as the seer of Revelation has done. At the center of his thinking, if he is a true prophet, will stand fixed the finality of God's mighty act in giving to the race his Son Jesus Christ, the Lamb of God, through whom he has taken the controls of history to guide the course of the ages to their fitting consummation.

Some Psychological Factors of Pastoral Leadership

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When a preacher becomes pastor of a church, he steps into a position of leadership that is one of the most important—if not the most important—in our world. Sometimes he fails, or if he succeeds, we may attribute it to some indefinable, mysterious influence; or we may blame the congregation and dismiss it as perversity on the part of people. But some men do succeed. Why? Of course, it would be presumptuous to claim that we can fully analyze every failure or every success and prescribe final “rules of thumb” that will guarantee success. It is the part of intelligence, however, to attempt to understand the factors that enter into the leadership role that the pastor assumes and to define as clearly possible the principles involved in the successful leading of a church.

A leader is one who affects the behavior of the group more than they affect him.¹ This is true in the ministry, in education, in politics, or in any social group. The social psychologists have spent a great deal of time studying this leader-follower relationship. Out of their findings come certain well defined principles that pastors cannot afford to overlook. The minister, more than any other professional man (unless the politician be considered) in our culture, must depend on the psychology of leadership. His congregation is largely a voluntary one and his success must depend on actual rather than on nominal leadership.

All who are interested in the church are often faced with such questions as these: What kind of a person may be a successful leader in a particular church? What kind of pastor will be able to “fit into” this church group? What are the factors that enter into the position of leadership in a church? J. F. Brown has formulated two statements of leadership that help to answer these questions: (1) “The successful leader must have membership-character in the group he is attempting to lead;” (2) “The leader must represent a region of high potential in the social field.” The

latter is what we usually mean by prestige. These two factors—"belonging" and "prestige"—are applicable specifically to the pastor, as the following analysis proposes to show.

First, the pastor must generally be formally affiliated with his group. Anyone who belongs to a group whose values differ considerably from that of the particular church would hardly have "membership character." In certain sections of the United States, pastors of one denomination may become pastors of another, like the well-known case of Dr. Harry Emerson Fosdick, but this is only where the institutional ideals are waning. Membership in and ordination by a certain church stereotypes the minister and insures the perpetuation of the doctrinal values held by that church. The movement toward church unionism is an obvious tendency to adopt a new set of values.

Second, the pastor must adopt and maintain the church's ideals. Katz and Schanck² enumerate four features of institutional ideology: (1) a belief in the institution as a reality transcending its members, (2) a belief in the superiority of the institution to other institutions, (3) an absolutistic belief in the righteousness of the institution's aims, and (4) a belief in the inevitability of the institution's success. In the form of conservative Christianity this may be expressed as (1) "the universal church" which includes all of the redeemed, (2) "apostolic succession" of that particular denomination (3) the "infallibility of the Bible" or of the church, as interpreted by its leaders, and (4) the eternity of the church as expressed by its founder—"On this rock I will build my church and the gates of hell shall not prevail against it." These are features in most well established institutions; and one may surmise that when one ceases to hold to these, it is a sign of decline in that particular institution. Furthermore, as long as a church holds to these institutional ideals, only preachers who subscribe to them will hold "membership character" in the group.

Third, the successful pastor must represent the group virtues. If drinking is taboo, he must not drink. If movie-going, card-playing, smoking and dancing are forbidden by the mores of the group, he will cease to hold psychological

membership with them if he participates in these. And as anyone with some experience with church groups knows, the public will often suppose that "he that is guilty of one is guilty of all," to quote the Apostle James. The member of a group may be allowed some irregularity but the leader is a symbol of these virtues, and if he fails to observe them it is naturally taken as an attack on the group.

Fourth, the membership-character of the pastor is expressed in his appreciation for the customs or folkways of the congregation. If his cultural background differs widely from that of the group, his leadership will be affected, since no one of us entirely overcomes his early cultural patterns. Mark A. May made a study of the backgrounds of theological students in which he found that 29.0 per cent of the fathers of theological students are farmers; 15.1 per cent are ministers; 24.0 per cent are skilled or unskilled laborers and tradesmen; and 68.1 per cent fall in a group where the median income is only \$1,863 a year, with a family of four to be provided for on these meager resources. Also he concludes: "The occupational backgrounds of theological students are especially unfavorable in comparison with those of students in law or medicine."³ Such figures as the above are merely suggestive of the fact that the culture of the minister may not approximate that of his parishioners, yet it would be necessary to correlate it with the churches served to prove any disparity. Nevertheless, the fact remains that agreement in folkways is an important factor in group membership. To prove this, one may imagine the success of a suave well-dressed preacher in a backwoods community where the men go to church without ties and the women in calico.

Fifth, the pastor must symbolize the fundamental spiritual wishes of the membership. Hitler's success as a leader was largely due to his reflecting the aspirations and experiences of a great many Germans. His life summed up the common post-war experiences of chagrin, hatred of the Jews in business and in the professions, and his intense desire to gain economic and social status. Kagawa was able for a while to lead the laboring classes of Japan, partly as the

result of a self-directed internship in the slums of Tokyo. The tremendous influence of lay-leaders, largely uneducated, among the 15,000,000 belonging to the sects of America can be accounted for on the basis of their ability to symbolize the basic wishes of their people. For this reason many have left the more highly developed (intellectually and culturally) denominations and have turned to the Holiness and other reform sects. Anton T. Boisen⁴ shows how in Munroe County, Indiana the Church of God and the Nazarenes are today filling exactly the same need that the Methodists and Baptists did a hundred years ago. "They are interested in saving souls, and they believe that men need to be converted in order to be saved. They emphasize the reality of sin and guilt, and they proclaim deliverance through the wonder-working power of the Blood of the Lamb. Like the Methodists and Baptists of the days gone by, they have sprung from the spontaneous religious fervor of the common people, and they are propagated through the missionary zeal of those who feel that they have found the greatest of all blessings. Their membership is made up of working class people, who have been drawn in from the surrounding country-side to man the mills and the quarries and who, since the beginning of the depression, have had tough going."

Another of Browns' generalizations about leadership applies equally to the pastor. The pastor, to reword his principle, must possess such qualities (traits, attainments, etc.) as will enable the group to consider him to be superior. In primitive religions this was done by magic and by mystical tricks. Today this is accomplished by (1) physical appearance, (2) educational attainments, (3) character, and what we shall designate as (4) "the paternal role." These are the complements of the membership-character features.

It has been frequently alleged that leaders are people with superior physiques. One study,⁵ for example, showed that small-town preachers weighed, on the average, seventeen pounds less and were one and eight-tenths inches shorter than bishops. Conclusions must wait for further study.

Numerous examples of successful leaders may be cited among those of imposing physiques as well as among the short and frail. However, whatever the group approves as desirable will affect the kind of leader they will respect and the sort of clothes he will wear. Stalin is Comrade Stalin of the same rough dress as his followers, but he keeps himself segregated in the Kremlin. Uniforms, insignias attached to them, robes (in the case of priests and ministers), may serve as a distinctive mark of leadership. Other things being equal, the average audience is probably more responsive to a tall, handsome preacher with a deep bass voice than to one less attractive. If the group idealizes a certain dress pattern, he must represent that ideal in his own dress, and it will increase his prestige with his congregation. The question of grooming, dress, posture, gesture and even absence of deformities are all a part of the superiority that his position of leadership connotes. A leader must "look the part." In the case of modern preachers, however, this looking the part has been overdone until now a reaction against "priestliness" in dress, conduct, or speech has led many preachers, who do not wear a distinctive garb, to use every precaution not to look like a preacher. This is a case where there is some stigma attached to certain types of preachers, for one of whom the particular minister does not wish to be mistaken.

Another item in the pastor's leadership superiority is his education. In every group that places any value on education and in some that do not, the training of the minister is important. In 1926 slightly over one-half of the Protestant ministers in the United States were untrained or poorly trained in the sense that they were not graduated from college or from a theological seminary, while the number of untrained Catholic clergy is negligible in comparison. However, this does not mean that Protestant clergymen were not comparatively (to their congregations) well educated. To many congregations the ability of ministers to quote Scripture and to cite chapter and verse gave them prestige. However, as the public has become better informed in respect to formal education, it has been increasingly difficult to

maintain a standard of training that is apart from that of the "world." So the educational level of ministers has been raised, and even with this somewhat slight elevation the opinions of the clergy are probably considered to be of less value than they were a few years ago. To summarize, the educational superiority of the minister is still one of potency with the masses, but decreasing with the classes.

The character superiority of the pastor is held with great tenacity. In early life the child is taught to respect and reverence the minister and his conduct is idealized. Of course, no one would actually claim that he was perfect, or even expect him to be, but the presumption was always that he was better than others. This role in which the pastor finds himself either produces conformity with the group ideal or hypocrisy, or some of both. He understands that he is to practice what he preaches. This prevents his being too hilarious, for that would seem to contradict the serious atmosphere of sacred things. He cannot accumulate property, for that would be interpreted to be "worldliness." These prescriptions are not saddled upon the minister for the good of his own soul, but are necessary to the cluster of attitudes that constitute leadership prestige. He must live enough like the group to have membership and at the same time deviate upward enough to maintain prestige.

The last of these features of superiority in the leadership of the pastor is derived from his role as father to the congregation. Freud proposed that religion is determined by the father-child relationship that existed in childhood. Then the child looked to the father for love, protection, and prohibitions. He says, "The prohibitions and commands of his parents live on in his breast as his moral conscience."⁶ He conceived of the relation to the parent as one that had two aspects: one, identification or love and trust; the other, hate as a result of thwartings, commands, and punishment. He claimed to have found that when there was too much or too little attachment the person tended to develop a neurosis, to fall ill. Further, he called this alternating of love and hate that occupies the child's mind, and the mind of the parents too for that matter, "ambivalence." It is the opinion

of some that this is a factor in the leadership situation of every minister.⁷ The child grows up with a unique relationship to the father(and to a lesser extent to the mother). He learns that he can run to the father, who is big and strong, for escape from danger; the father provides food; he is idealized, fictionized being of authority and perfection. As the transition from childhood to adulthood is made, the individual transfers this affection to others. Women tend to transfer it to their husbands and to their leaders. Men make the transfer to their associates and to their leaders.

But there is another aspect to the paternal function. The father must command, prohibit, and even punish the child. Later, anyone to whom the transfer is made becomes the object, in normal people, of both the love and the hate. Freud places God as projection of the Father-image. Although, he did not mention, so far as we know, the minister, "God's man," as the object of this transference, it is a logical deduction from his premise. The minister holds the position of father to his congregation. He is loved, sought for advice, criticized, even hated, very much as a father is. He comforts, advises, rebukes, and commands as a father. He represents the taboo, as prophet, and symbolizes the tribal group fellowship and approval, as priest. It is well known that the preacher who is "the fatherly type" is successful in his pastoral duties. Equally well known is the fact that the preacher must "stand for something" in his pulpit. So it seems a reasonable conclusion that the almost unique leadership of his "paternal role." Numerous instances of illogical hate toward the minister, even in the milder forms of aversion, can be cited by anyone who is acquainted with the lives of several ministers. In many instances this is due to a transference of the infantile hate for the father to the minister who represents the father-image. Similary the ardent attachment that members feel toward their pastor is a love transference due to his "paternal role." Only case histories will substantiate the thesis that congregational leaders' difficulties can be explained on this basis, but the thesis seems to be a likely one. In any case, the pastor's role is similar to that of a father and partakes of the father status.

The application of these principles to the problems of the pastor are many. The role of a pastor is a stereotyped one and, therefore, the pastor cannot afford to think of what he should do and be merely from the standpoint of an ideal. He may wish to change some of the concepts of the group concerning the pastor's position. If so, he must not fail to take into account the probable unfavorable reaction of the church to such change. Many of a pastor's difficulties arise from his own misinterpretation of the motivation of his people. Not infrequently unpleasantness or opposition prevails in a pastorate because for some reason (usually analyzable) the pastor does not possess group membership; he is an outsider in speech, doctrine, or some other church value. Similarly, leaders sometimes do great injustice to churches and pastors by recommending a pastor to a given church who lacks the prestige qualities that that group requires. And finally, our colleges and seminaries may well afford to beware lest they "educate" future pastors away from group membership in the churches that need their leadership.

This presentation of some of the factors that enter into pastoral leadership does not in the least presume to be exhaustive. And the author would not want to be understood as minimizing (by their omission) the importance of such dynamic factors as the leadership of the Holy Spirit, humility, and Christlike living. The discussion proposes to be simply an analysis of the human side of a pastor's life. This, all will agree, is an important part of every pastor's success.

- 1 Richard L. LaPiere and Paul R. Farnsworth. **Social Psychology** (McGraw-Hill Book Company, 1942), p. 178).
- 2 (*Op. cit.*, p. 179.)
- 3 **The Education of American Ministers** (New York: Institute of Social and Religious Research, 1934), 111, 286.
- 4 "Divided Protestantism in a Midwest Country," **J of Rel.**, XX (1940) 359-381.
- 5 E. B. Gowen, **The Executive and His Control of Men** (New York: MacMillan, 1915.)
- 6 Sigmund Freud, **New Introductory Lectures on Psycho-analysis**, trans. by W. J. H. Sprott; New York: W. W. Norton & Co., 1933), p. 224.
- 7 Cf. E. M. Rosenweig, "Minister and Congregation—a Study in Ambivalence," **Psychoanal. Rev.**, 1941, 28, 218-227.

What God Means to Me

A TESTIMONY

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A friend of mine was to conduct a special devotional service during a week of prayer and requested that I should give her an answer to the question as to what God means to me. In trying to comply with this request I am offering three general suggestions; to be followed by four suggestions of a little more specific character.

General Suggestions

1. In the nature of the case **God cannot be comprehended** and therefore cannot be defined. We may apprehend God, and to the extent that we do so we may have an experience of Him, may come into fellowship with Him, and "know Him whom to know is life eternal." Some years ago a man, who is now a missionary in Africa, raised a question in my class which called forth from me one of those spontaneous answers which have come out on a good many occasions and to which I have looked back with some degree of satisfaction. The passage under discussion at the time was Exodus 33. In verse 20 of that chapter the Lord says, "There shall no man see me and live;" and yet in Verse 11 of the same chapter we are told that "the Lord spake unto Moses face to face." My young student was a little puzzled over it. Knowing that he had come from near the Atlantic coast, I looked at him and said, "Mr. Powell, have you ever seen the ocean?" "Yes, Sir," was his ready and prompt reply. I said, "Mr. Powell, think carefully and tell me again, have you really seen the ocean?" He caught my point at once and replied, "I have seen a part of it." In this reply is made plain to us my distinction between "comprehend" and "apprehend." One may know **about God**; one may to a certain extent know God; one may "taste and see that the Lord is good"; but no one can know God fully.

2. Our knowledge of God, therefore, must be fragmentary, partial, and if there be any growth and development in such knowledge, it will of course be progressive. As

Hosea puts it (6:3), "Then shall we know, if we follow on to know the Lord." Too many of us, alas, fail to "follow on." And closely associated with this suggestion is the further one that God probably will not and should not be the same to us on any two successive days. Of course there are certain attributes that abide, but these permanent attributes will be different to us as we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

3. In harmony with these two statements, it will follow naturally and you will expect me to say that God does not mean to me now what he meant to me years ago, nor what I hope He will mean to me in years to come. And I am encouraged in this attitude as to the past and as to my hope for the future when I hear the Apostle Paul say, "And I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord," and then see him pass on to express this ambition: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:8-14).

What Are These Changes?

As the years have come and gone I think I can note four changes that have come to pass in me in the important matter of what God means to me:

1. God is very much **nearer to me** now than He was in my childhood and early life. When, as a child, I would kneel by my mother's lap to say my little prayer; "Now I lay me down to sleep" etc., I thought of God as being very, very far away—beyond the skies; so far away, indeed, that it seemed to me that my little voice could never reach Him.

In spite of this, however, I thought that He could hear me and that my prayer meant something to Him as well as to me. The feeling that I had then is a strong conviction now. But at the same time, I do not think of Him as One who is far off. I still believe most earnestly in what the theologians call the “**transcendence**” of God; but I have come to believe also with equal earnestness in the “**immanence**” of God. Tennyson expresses this latter conviction in his **The Higher Pantheism**:

“Speak to Him, thou, for He hears, and
Spirit with Spirit can meet—
Closer is He than breathing, and nearer
than hands and feet.”

The Psalmist also expresses this conception in many places. For example in Psalm 90:1, “Lord, thou has been our dwelling place in all generations.” The same thing comes out in the beautiful little twenty-third Psalm: “Yea though I walk through the valley of the shadow of death, I will fear no evil for thou art with me.” Our Lord, of course, had this conception of the Father. For example, when he was facing the cross and all human help had left him he could say, “I am not alone, for the Father which sent me is with me.” On many occasions this great assurance comes out in his life. And then the Apostle Paul, Pharisee though he was, came to have this same conviction and could quote a Greek poet at Athens as saying that “In him we live, and move, and have our being.” And then when we come to the last book in the Bible we see the New Jerusalem pictured as a city that has no temple: it is not needed, for the Lord God fills the city with his glory, and this glory is seen and shared by all. When I think of all this, I am very grateful to God for giving me at least a slight glimpse of it now, and the assurance that, while now we see in a mirror obscurely, after a while we shall see face to face, and know as also we are known.

2. A second change that I would note has to do with **the essential character of God**. Whether it was due to my

environment, to the preaching that I heard, or to my own inner spirit,—probably all three had something to do with it—in my early life I thought of God as a rather stern Judge seated upon his throne, taking note of all evil, and dispensing justice to offenders accordingly. Against this conception has come a larger and richer thought of God as One who loves all his creatures, and who has done and is doing everything in His power, short of destroying man's moral freedom, to win men's response to His love, grace and mercy. Whatever may be true or not true of the fellowship in the heavenly home, it most surely will be a voluntary fellowship,—a fellowship of spirits who have deliberately chosen to enter and walk in God's way. "Thy people offer themselves willingly in the day of thy power." The Eternal attitude of the Eternal God is seen in the call of the risen Saviour when he says, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:29).

3. A third change in my conception of God has to do with **His method of work** in the world. If I am to be thoroughly honest at this point, I guess I will have to confess that in my early days I had no conception about this important matter at all. I felt sure that in some mysterious way God intervened across the vast distance that separated Him from our world, and at least occasionally had something to do with it. In the church that I attended as a little child was a man who was called on rather often to lead in prayer. He had one of the biggest (if that adjective can be allowed here), and one of the loudest voices that I ever heard. When he led in prayer he seemed to me to pull out all the stops. He could be heard at least a half mile, I am sure. I thought his praying was of the right sort, and that God could and would hear him and answer him in a way that could not be true of the rest of us. I am thankful to say that such is no longer true in my thought on this point. It is all a mystery still, but I think of God now as entering into the hearts and lives of men, women and children and working out the gracious purposes of his love and grace through

them. I find this to be true throughout the Bible account; I find it to be true in the work of our Lord Jesus when he was in the flesh; I find that it has been God's way through the Christian centuries; I must believe that such is His plan and method of carrying on His work in the world today, and will be so as long as men are in the flesh. The last commission of our Lord before his ascension was this: "Ye shall receive power when the Holy Spirit has come upon you; and ye shall be my witnesses in Jerusalem, in all Judea and to the uttermost part of the earth" (Acts 1:8). This does not, as I have said already, free this matter of mystery. The truth is that all life processes are mysterious from the amoeba to the king on his throne, and from the spirit of the little child to the highest archangel. But the conception that I have presented simplifies it for me very much, and makes me hope that God can use even me in a simple way for effecting his good purposes of salvation and blessing.

4. My final remark will be a word as to **God's ideal** for his children as individuals and as a group. The same denominator applies here in both cases. It is Christ, of course. In the case of the **individual**, God's ideal is stated in Romans 8:29—"whom he foreknew he also predestined to be conformed to the image of his Son, that **he** might be the first-born among many brethren." John brings out the same ideal: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him as he is" ((1 John 3:2). His ideal for his children as a group may be thought of in words found in our Lord's great Intercessory prayer—"that they may all be one, even as thou Father art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me" (John 17:21). His ideal both for the individual and for the group may be found in Paul's words to the Corinthians: "God was in Christ reconciling the world to himself, not reckoning unto them their trespasses, and having committed to us the word of reconciliation" (2 Cor. 5:19).

Some years ago we had a visitor at Wake Forest College who in my judgment was one of the greatest teachers

of philosophy that North Carolina has produced. I refer to Professor Horace Williams of Chapel Hill. He lectured in the evening and led the chapel service next morning. In his chapel talk Dr. Williams said that in his judgment the greatest sentence ever penned on this earth was to be found in Genesis 1:1—"In the beginning God created the heavens and the earth." He then said that he thought we had the second greatest sentences in John 14:6—"I am the Way, and the truth, and the life."

The man who in my opinion was the greatest teacher of Greek that North Carolina has produced was Dr. William Bailey Royall. This good man told me on one occasion that wherever the word "truth" appears in the Gospel of John we can get its real meaning better if we use the word "**reality**." If we put the statement of these two men respectively together we have what is to me a most impressive and helpful statement as to God and as to the life eternal. God is the ultimate Reality. This Reality is the very acme of Personality. This highest Personality has come into our human life in the person and life of his Son, Jesus Christ our Lord, who is the way of access, and the only way of such access, to fellowship with God. He has told us plainly, "No one cometh unto the Father but by me."

What does God mean to me? Have I said anything that offers a suggestion? Surely, I have not told what he means to me, nor can I do so. The simplest and the most vital things can never be stated in words. Friendship, life, love, sacrifice—such words must be seen in living, moving, operating personality to be understood at all. Hence it was that "The Word became flesh, and dwelt among us; and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth" (John 1:14). And why did this Word come into our human life? John tells us plainly: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, **he** hath declared Him" (John 1:18).

Book Reviews

Preaching in a Revolutionary World. By Bishop G. Bromley Oxnam. Abingdon-Cokesbury Press, Nashville, Tenn. \$2.00.

No generation has had more reason to be conscious of living in a revolutionary age than our own. In this volume Bishop Oxnam reminds the preacher that he must not blink the fact but boldly and insistently bring to bear upon the revolutionary spirit the meaning and value of the gospel of Christ. He must believe that he has an essential function to perform, and an essential message to deliver. "The preacher in a revolutionary age must speak the changeless Word to a changing world and be ready to give his life for the change necessary to bring contemporary life into harmony with the Changeless. He must proclaim the larger loyalties, in which unity lies, to men who seek unity in the lesser loyalties of class and race and nation." (p. 22).

The lectures (the Lyman Beecher Lectures of Yale Divinity School) are essentially sermons, rather than essays on subjects. They are full of facts, questions and challenge. The introduction to chapter two closes with this: "The preacher who thinks his task is done when the benediction is pronounced and assumes enough has been said when he repeats the words of the Master, 'He that hath ears to hear, let him hear,' would do well to remember the command, 'Go, and do thou likewise', as well as the related suggestion, 'He that hath eyes to see, let him see'. If his eyes see, they will look upon the tragic fact that in the major revolutions of our day the revolutionary movement has repudiated either Christianity itself or the organized expression of Christianity, the Church. Why?" (p. 48) The rest of the chapter is a plea for uniting a common faith and a common purpose as basic in Christianity's necessary task. "Faith becomes operative and powerful when alive in persons of purpose. Faith must become militant; but it can be militant only in militant persons, in whom purpose has become passionate" (p. 82).

There follow chapters which discuss the task of constructing a stable society in which "the one and the many," the problem of individual freedom and social relations with order and authority, can find adequate and constructive expression," and the place of the minister as preacher and pastor. The final chapter is on "the Revolutionary Christ." "Jesus was not a social reformer. He left no global blueprints, no tax schedules, no five year plan. But he preached the principles that demand the blueprint and the schedule, the never-ending planning of the moral means whereby the moral ideal becomes real' ' (p. 195 f).

In the early part of the book the Bishop "takes a crack" at those Seminaries which offer no training in social studies: "It is a strange shortsightedness that trains the future minister in comparative religion—and properly so—but fails to equip him to face the dynamic competitors who preach a new faith and hold out the promise of a new world. The preacher must know the fundamental causes of the revolutionary era into which he has been thrust, must know the ideals proclaimed by revolutionary movements, the programs proposed and the methods advocated to realize these ideals. He must come to decision relative to the great objectives for man and society—thus being in a position to continue as the teacher of principles of conduct for the individual and the group, a voice of judgment on those practices that contradict the principles, and a herald of a new day" (p. 30).

This book is well worth reading.

J. B. Weatherspoon.

The Christian Answer. Edited, with an introduction by Henry P. Van Dusen. Charles Scribner's Sons, New York. 1945. 190 pages. \$2.50.

"Just ten years ago," explains Dr. Van Dusen in the Introduction of this volume, "some twenty-five men and women—most of them teachers of religion, a few of them administrators and pastors—came together to consider issues of common concern in the interpretation of Christian faith for our day." Meeting twice each year this self-styled

Theological Discussion Group has brought all types of problems concerning the meaning of the Christian faith within the range of their thought. Now for the first time their corporate thinking is given to the public in book form. Five subjects were chosen, upon which designated members presented papers for the group to study, and those papers were then revised in the light of the discussion and prepared for publication. When one reads the names of the members of this group and Dr. Van Dusen's explanation of the plan and purposes of the meetings, he is justified in expecting a book of more than usual significance. And it certainly is that.

The World Situation is the title of the first chapter, and the writer is Paul J. Tillich, of Union Seminary, New York. His analysis is comprehensive, treating man's cultural life in general, the spheres of politics, economics, and international relations, the realm of thought, and the relation of Christianity to the present world situation. A suggestion of this relation may be given by quoting two sentences. "Christianity achieves actuality in a community based upon the appearance of Ultimate Reality in a historic person, Jesus Christ. For Christian faith, this event is in a profound sense the center of history."

Christianity and its Secular Alternatives is the title of the second chapter and the writer is Theodore M. Greene, of Princeton. He diagnoses three secular attitudes toward Christianity—that of the ordinary man, naturalism and humanism—and then pleads the reasonableness of Christianity. In the third chapter George F. Thomas, of Princeton, writes concerning **Central Christian Affirmations**. They relate to revelation, God, creation, man, sin, Christ, atonement, salvation, and the Kingdom of God. In the fourth chapter Edwin E. Aubrey, President of Crozer, writes about **Christianity and Society**. His pivotal ideas are security, unity, freedom, and significance. This statement is suggestive of his treatment: "Christianity stands in judgment on every political theory, and is fully comprehended in none." The last chapter, written by John Knox, of Union Seminary in New York, is a study of **Christianity and the**

Christian. Here the discussion is brought into focus upon the relation of the individual Christian to the present world situation. The treatment deals with the moral confusion of our day, the perfect will of God, sin and finitude, the grace of God, and the new life in the individual and community.

All of this in 190 pages! Such a book is an event of major importance in the history of Christian thought in our country. It should be read by ministers, students, and lay workers in all denominations. It sounds a positive note concerning the tragic need of the world and the grace of God in Jesus Christ which can meet that need. Perhaps the range of thought in the first chapter is too wide, the treatment too general for a short book; perhaps there is some repetition and overlapping in the other chapters; perhaps some doctrines of the Christian faith are either treated too lightly and too generally, or left out altogether. Yes, all these and other critical reactions will come. But it will provoke constructive thought, encourage faith, stimulate moral judgment in Christian terms, and promote Christian fellowship.

H. W. Tribble.

A Christian Global Strategy. By Walter W. Van Kirk. Willett, Clark and Company, Chicago. 1945. 197 pages. Price \$2.00.

Dr. Van Kirk thinks that Christians have a responsibility for the character of civilization, that the achievement of spiritual comradeship among the followers of Jesus is necessary to prevent the complete secularization of modern society, and that a Christian global strategy is needed at this hour when the molds of a new society are being poured in politics, in economics, and in education.

The note of urgency in this book springs from the author's conviction that we are not morally prepared for the tasks and problems of reconstruction, that the disunity of Protestantism has weakened the religious foundations of the secular community, and that the most pressing need of Christendom is the development of a global strategy of spiritual solidarity and spiritual conquest.

The factual information presented concerning the state of the churches in Germany and in Russia is especially interesting and important.

On page 167 the author states that, "Between three and four million Baptists are said to be enrolled in Russia under the aegis of the Baptist World Alliance. This Baptist community is largely indigenous and its considerable membership indicates the extent to which the spiritual needs of the people were not being met by the Orthodox Church."

It is the opinion of this reviewer that the author has too much confidence in the organizational structure of the ecumenical movement as the cure for the moral and spiritual ills of the world, but every Christian should ponder in his heart the challenge to support the world task of Christianity in our time.

O. T. Binkley.

Religion and Our Divided Denominations. Edited by Willard L. Sperry. This is Vol. I in the series, "Religion in the Post War World," sponsored by the Harvard University Divinity School.

The book, while small in volume, is significant in viewpoint and contribution. Dean Sperry furnishes the first essay, which constitutes a comprehensive review of "Our Present Disunity." The problem of unity in Roman Catholicism is presented by John LaFarge, S. J. The situation which is now confronted in "protestantism" is analyzed by John T. McNeill professor Church History, Union Theological Seminary. The problem of disunity in Judaism is discussed by Louis Finkelstein, president, Jewish Theological Seminary of America. The nature and aims of "cultural humanism" are presented by the Hon. Archibald MacLeish, librarian of Congress and more recently Assistant Secretary of State.

Each writer presents an appeal for unity against the dark background of present religious disunity in America. The arguments are full of strange contradictions and blind spots. The assumption is made throughout that "our divided denominations" represent an unmitigated evil. This evil grew out of historical circumstances which can be explained, but the evil itself has now come to be inexcusable. Religious leaders need only to confront the weakness and loss involved in our divisions to be convinced of the necessity for a "united

Christendom," which could be achieved if reason had its way over tradition and faith could conquer pride. The whole underlying difficulty of loyalty to revealed truth is simply ignored. Much is made of "our divided denominations," but "religion" is neither defined nor dealt with as vitally important. All who are interested in the so-called "ecumenical movement" will find in this brief volume much that is thought provoking.

G. S. Dobbins.

The Great Divorce. By C. S. Lewis. The Macmillan Company, New York. 1946. 133 pages. Price \$1.50.

Mr. Lewis knows how to elicit and to hold the interest of the reader. He knows how to express moral convictions and theological insights clearly and persuasively.

This latest in a swift succession of books is an attempt to sharpen the distinction between good and evil and to portray the consequences of the choice of the low road of pride and sensuality. "I do not think that all who choose wrong roads perish; but their rescue consists in being put back on the right road. . . . If we insist on keeping Hell (or even earth) we shall not see Heaven: if we accept Heaven we shall not be able to retain even the smallest and most intimate souvenirs of Hell."

O. T. Binkley.

Church, Continuity and Unity. By H. Burn-Murdoch. Cambridge University Press (distributed in America by Macmillan). 196 pages. Price \$3.50.

This is a typically scholarly English work, printed with typical English correctness, on a typical Anglican theme. The reviewer read it through with great profit and yet disagreed with the author in practically every one of the twenty-one short chapters. Among many expressions of the key thought, this likely serves best to give the idea: "... when reverent and thankful acknowledgement has been made of the 'gifts, graces, and fruit' the bestowal of which is not confined to the sacraments or to the outward fellowship of the sacramental Church, the inescapable fact remains, on the last analysis, that unity of the Church in the world requires organic unity." Heavy emphasis is laid upon, and

adroit use is made of Jesus' prayer for unity in John 17. The unity desired by the writer is not an organized, close unity, but one based upon universally recognized ordination of administrators for a universally recognized sacrament, the Lord's Supper. Thus, essentially, the Anglican argues for episcopal succession and sacramentalism, though he does not deny that God's grace has ever proven abundant for those who disagree. "God is not tied to His sacraments, but we are;" the idea being that more grace had abounded if all had been united in these essentials.

The principal reason for the interest of a Baptist in the book is the careful way the writer has arranged Biblical and historical materials in support of his position. Grant a few premises and the argument would gradually overwhelm an opponent. Innumerate Bible passages are quoted and keenly interpreted. Strong deductions are made from early Father's writings. Read this book along with Canon Wedel's **The Coming Great Church** (reviewed last issue) and the strong points for organic unity are clearly seen. The opposing viewpoint needs such clear, careful, exegetical, and historical presentation.

I hope many of our preachers will read this book. We need to know the issues involved in the present strong movement for unity. In spite of the difficult subject matter, the clarity of presentation makes easy reading.

S. L. Stealey.

New Directions in Psychology. By Samuel Lowy. New York: Emerson Books, Inc. 194 pages. Price \$2.00.

One who desires to know what the "new psychology" is and the direction it is taking in the present thinking of our troubled world will find this book both informing and stimulating. The author has kept abreast of the several "movements" in the psychological field, from Freudianism through individual psychology to the more recent emphasis on social psychology. His purpose is thoroughly utilitarian. He is not seeking to prove anything concerning the merits or demerits of the several viewpoints, but is concerned to bring psychological insights to the service of needy human-

ity. The reader follows the unfolding discussions with a sense of astonishment that a single writer could deal so ably and authoritatively with so many different aspects of psychology as applied to human nature and conduct.

The author's distinctive contribution is in the field of social psychology based upon the so-called depth psychology. Freud, Adler, Jung, Meyer, pioneers in the depth psychology, were almost entirely concerned with individuals. We are now faced with the imperative necessity of pressing the inquiry beyond the individual to the group of which he is a member and to the larger circle of humanity itself. Since persons have been freed from neuroses through psychological insights and techniques, why could not society likewise be freed from certain social diseases in the same way? It is common knowledge that groups of people may be afflicted with forms of mass insanity. The state, through its many agencies, has made provision for the health and welfare of its people in many ways. "The fundamental priority of the right of the mass of individuals to live happily, and to have the help of the whole state organization to that end, is a conception still largely alien to the present state-idea," Dr. Lowy points out. He then raises the question: "Why should it be impossible to have a ministerial department earnestly concerned about the inner life of families? Why should it be fantastic to imagine a Departmental Welfare Director who reviews reports showing how many working hours in this or that vital factory were lost in recent weeks owing to nervous breakdown of girls, following their unsatisfactory home life, and who even thinks earnestly of possible improvements?"

The author does not abandon the individual in favor of society; but he is quite clear in his contention that the individual can never be dealt with successfully apart from society. The book abounds with case studies which illustrate his point. The chapter on "Suggestions On General Reform" is by itself worth the price of the book.

G. S. Dobbins.

The Incarnation of the Word of God: Being the Treatise of St. Athanasius "De Incarnatione Verbi Dei." Newly translated into English by a Religious of C. S. M. V. S. Th. With an Introduction by C. S. Lewis. Macmillan Company, New York. 1946. 96 pages. \$1.50.

This is a good translation of a very important book. "**De Incarnatione**" is not a long book, but it deals with one of the central doctrines of the Christian faith. It is important for that reason, but also because Athanasius is the author. He is the man who stood "against the world" in one of the most critical periods in the history of Christian thought.

The Introduction is written by C. S. Lewis, who advocates a wider reading of the ancient classics of Christian thought. He suggests that, "The present book is something of an experiment. The translation is intended for the world at large, not only for theological students. If it succeeds, other translations of other great Christian books will presumably follow." This reviewer breathes the fervent prayer that it may succeed far beyond present anticipations.

The translator has arranged the book in nine topical divisions. This, along with the style of language employed by the translator (not so literalistic as to be tedious, but faithful to the original language), will make reading the book a delightful experience, as well as genuinely rewarding. It should find a place at once in all school and church libraries, as well as in the library of every minister.

H. W. Tribble.

Those of the Way. By Willard L. Sperry. Harper and Brothers, New York. \$1.50.

In this "book for Lenten reading" Dr. Sperry follows the characterization of Christianity as "the Way," developing the various meanings of that term in its application to Christian life. Chapter headings are inviting, e. g., "The Two Ways," "The Well Worn Path," "The Highway of Habit," "The Narrow Way," "The Uphill Way," etc. And as one would expect, having read other books of Dean Sperry, the messages are stimulating to thought and uplifting to the spirit.

J. B. Weatherspoon.

The Church Beautiful. By John R. Scotford. The Pilgrim Press, Boston, Mass. 161 pages. \$3.50.

Regardless of how much money a church has for the erection of a new building or for remodeling an old one, the first \$3.50 should be invested in this book. Every member of the committee should be required to read it; or better still, the whole committee should be expected to study it together. The author is an authority on church architecture. For fifteen years, he has made a first hand study of churches. Just a little thought and guidance will enable a building committee to make the house of worship beautiful, restful and worshipful.

Ellis A. Fuller.

Hudson Taylor's Spiritual Secret. By Dr. and Mrs. Howard Taylor. China Inland Mission, Philadelphia. 1932. 178 pages.

The purpose of Howard and Geraldine Taylor, children of the great missionary, in writing this book was "to make available to busy people the experiences of their beloved father." The book is, in reality, an expression of their own gratitude for the immeasurable blessings which their noble father's life was to them, and is meant to inspire others to discover for themselves the great "spiritual secret" of victorious living. Hudson Taylor is literally the subject of every chapter. Read this book!

Ellis A. Fuller.

Let Us Pray. By William Wallace Horner. The Paragon Press, Montgomery, Alabama. \$1.50.

This book comes out of the rich life of Dr. William Wallace Horner after more than fifty years of study and a faithful ministry as pastor of some of our greatest churches. It comes at a time when the world is thinking of power in new terms, at a time when the scientists are terribly frightened because of the new power that they themselves have discovered and harnessed. It is quite timely to have our attention called to the tried and true power of prayer. All Christians are terribly disturbed because of the seeming reliance that the whole world is placing upon the externals of life at the sacrifice of the inner verities and realities which constitute life. This book is both a protest against every false emphasis and a challenge to all men to learn and to practice prayer.

Ellis A. Fuller.

A Treasury of Hymns. By Amos R. Wells. W. A. Wilde Company, Boston, Mass. 392 pages. Price \$2.00.

The author of this book for a period of over ten years wrote an article per month about hymns for the "Christian Endeavor World," suggesting the hymns be sung from memory in the society meetings. He was managing editor of this publication and also of **Peloubet's Notes on the Sunday School Lessons**. He was a professor of Greek and geology and his interest in religion and biography is attested by this volume.

These brief biographies of one hundred and twenty leading hymn-writers make a good reference book for the minister and choir leader. The list is well selected and contains writers from all periods of the Christian Church. Particularly interesting are the sketches of some Gospel Hymn-writers who were personally known to the author. Some of the sketches are good sermon illustrations. The book is a valuable addition to the literature on hymn-writers.

Inman Johnson.

Jesus, the Man of Prayer. By John Henry Strong. Philadelphia. The Judson Press. 1945. 125 pages.

A good book on prayer is always welcome to the Christian's library. This is such a book.

The author, using what is known of the prayer life of Jesus as his basis, writes chapters on such subjects as "Prayer and Life's Purpose," "Prayer and Life's Demands," "Prayer and the Needs of Others," "Prayer and Life's Benefits," "Prayer and Life's Supreme Joy." His study of "Prayer and the Will of God" is especially helpful.

The book includes thought-provoking exegesis of numerous Bible passages, especially in the Gospels. Written informally, its attractiveness is increased by the large use of brief, interesting, and appropriate illustrations. An index of Biblical references is furnished.

The pastor will welcome this stimulating book and will find help for his ministry in its pages.

Henry E. Turlington.

The Jehovah's Witnesses. By Herbert Hewitt Stroup. Columbia University Press, New York. 1945. 180 pages. \$2.50.

The sect called "Jehovah's Witnesses" has been much in the public eye due to recent publicity on the refusal of some to salute the flag and of others to submit to the military draft. Many rumors have been spread concerning supposed subversive activities of the group, and violent persecution has flared up from time to time. Many persons have desired to know just what the truth about this rather mysterious, antagonistic, yet apparently harmless association of religious fanatics might be. Practically everything that has been written about them has been either strongly biased in their favor or else vigorously polemical in attacking them. Now for the first time a thorough, fair, and objective study has been conducted and its results made available to the public by Mr. Stroup.

The author identified himself with the Jehovah's Witnesses, attended their meetings, participated in various activities, had friendly associations with many Witnesses, made a careful study of available literature, and gathered as many facts and statistics as could be unearthed. He then proceeded to describe them with a sympathetic understanding of their inner motivation combined with a critical appraisal of their entire make-up. He knew them from the inside, yet never gave personal assent to their views. Thus he was able to describe them with fairness while not becoming an apologist for the order.

Stroup's book is quite complete, including a survey of the origin, historical development and leaders of the movement, its organization and financial system, its literature and activities, the personal idiosyncrasies of typical adherents, their doctrines and social attitudes. Few statistics are given because they simply are unavailable to anyone except a small inner circle at national headquarters, and repeated efforts to secure such information failed.

The book should do much good. It proves that most of the accusations leveled against the Witnesses are unfounded and their persecution completely unjustified. At the same time it reveals the strength of a compact organization and a

zealous, dogmatic body of religious enthusiasts. Pastors troubled by the inroads of this proselyting movement will find here an accurate description which will aid them in meeting the challenge of their competition. Any reader will find the truth about Jehovah's Witnesses more interesting than much modern fiction.

H. C. Goerner.

Woodrow Wilson and the Great Betrayal. By Thomas A. Bailey. The Macmillan Company, New York. 1945. 429 pages. Price \$3.50.

This volume is presented as a sequel to Professor Bailey's

Woodrow Wilson and the Lost Peace. The Great Betrayal "occurred when the United States turned its back on Wilson's pledges and failed to ratify the Treaty of Versailles and join the League of Nations."

In the foreword the author disavows the use of the whitewash brush and the tar brush and affirms complete sympathy with Wilson's program and vision for the future. The main emphasis of the book, however, is upon Wilson's tactlessness and stubbornness. The interpretation of Wilson as the Messiah, as a proud and self-centered Southern gentleman, and as a feeble and crippled man who did irrational things is inadequate to say the least.

Forty-six pages of bibliographical notes, including references to significant manuscript discoveries, increase the value and extend the usefulness of this volume.

O. T. Binkley.

Parish Practice. By Paul J. Hoh. Philadelphia: The Muhlenberg Press. 210 pages. Price \$1.50.

Dr. Hoh, after varied experiences in a parish ministry, as an editor of the church school board of the United Lutheran Church, then as professor of practical theology in the Lutheran Seminary at Philadelphia, and now as its president, is undoubtedly well qualified to write this manual of church administration. The book is of course written from the standpoint of Lutheran polity and practice, but this does not prevent its being of value to any pastor. He deals practically and sensibly with the major problems which confront the pastor of any church, such as church employees, church property, church finances, publicity and

promotion, church organizations, church records and reports, church discipline, Christian stewardship, the minister and the parish.

An especially valuable feature is the setting up of "problems," typical of those which constantly confront the pastor, followed by suggestions as to how these problems would best be met. For instance: Problem: "Tell me, please—how does one get rid of a Bible class teacher who never was any good, who is no good now, and never will be any good? Twenty years he has been with us; and he will be another twenty. We have six or seven in one class; we could easily have 60 or 70. But—. There must be something that one could do." Well, Dr. Hoh gives a sensible answer which might work—and then again it might not. The pastor's thinking will be refreshed by the reading of these problems and the suggested solutions. He might even learn something from the way in which Lutherans administer their church!

G. S. Dobbins.

Thy Health Shall Spring Forth. By Russell Dicks. New York: The Macmillan Co. 61 pages. Price \$1.25.

This small book consists of "readings in religion and health," prepared by the chaplain of Wesley Memorial Hospital in Chicago. The brief readings are carefully chosen prayers, meditations, illustrations, suitable for use in the sick room. One feels instantly the spiritual life which comes from the reading of "A Prayer of Confidence," "For One in Pain," "For One Who Feels Guilty," "For One Who is Discouraged," "For One Who is Lonely," "For One Who is Disabled," "For One Who Has Regained Health," and so on. The minister is reminded both of a duty and a neglect by "A Meditation in Behalf of Nurses...In Behalf of Physicians...In Behalf of Those Who Are Not Seen." The minister himself will be helped by meditating long and earnestly on "A Prayer to Be Free From Worry," "For the Presence of God," "For Courage," "For Belief in Prayer," "For Rest for the Night." Just before making a round of visits, the minister would do well to spend a half hour with this helpful book.

G. S. Dobbins.

Slow Train to Yesterday. By Archie Robertson. Houghton Mifflin Company, Boston, Mass. \$3.00.

This is a travel story of an unusual kind. In it famous places and people do not appear. It is the author's report of what he saw, heard and felt as he rode on short-line railroads in various parts of the United States. For the railway industry it is an important book giving permanent and colorful record of an important phase of the development of transportation in America. For all those who are interested in people it presents many interesting characters, and a revelation of the ways and outlooks of people who might be thought of as being out of the main currents and spending life in a dull sort of way.

Most readers of the Review and Expositor will be interested in the fact that Mr. Robertson is the son of Dr. and Mrs. A. T. Robertson. J. B. Weatherspoon.

The March of Missions. By Inabelle Graves Coleman. Nashville: Sunday School Board, Southern Baptist Convention. 1945. 139 pages. Cloth 60c; paper 40c.

This brief survey of the foreign mission work of Southern Baptists in their first century, 1845 to 1945, is a happy combination of the historical and the contemporary. To a rapid review of the past in each of the fields is added a timely account of most recent events and a challenging presentation of future tasks. The total effect of reading the book should be a good general knowledge of what has been accomplished and a sense of urgency in launching an enlarged program in the second Baptist century.

The book was prepared for the Training Union Department's study course and takes its place in the list of approved books for study awards. The accent is on youth throughout.

The author is a missionary to China. She has also visited Baptist mission fields in Japan, Hawaii, Brazil, Europe and Palestine, so that much of the book has the vividness of an eye-witness account. The writer's own spirit of commitment to and participation in "The March of Missions" permeates the whole with a warm contagion.

H. C. Goerner.

Our Baptist Heritage. By J. Clyde Turner. The Sunday School Board of Southern Baptist Convention. 133 pages. Cloth, 60 cents; paper, 40 cents.

A book in the Baptist Young People's Study Course. Dr. Turner, in the simple concise, clear style that is characteristic of him, presents the basic points of our doctrines and works in many important facts from our history for the instruction of Baptist young people—and others also, if they will study the book. He distinguishes Baptists from other denominational groups, bringing in a discussion of the inappropriateness of the term "Protestant" when applied to us. He has short chapters on "Soul Freedom," "Soul Competency," "The Church," "The Denomination," "Personalities" (Hubmaier, Bunyan, Oncken, John Clarke, Samuel Harris, Shubael Stearns, Richard Furman, Jesse Mercer, with brief mention of others). In a work designed for very popular use there is naturally no effort at scholarly criticism of points either in doctrine or history. One could raise a few questions, such as the advisability of including John Bunyan without explanation of his very inclusive church polity or concerning the statement that Hubmaier immersed in 1525, but this writer is so pleased that a book dealing with the material Dr. Turner treats is to be studied by the thousands of our people that criticism is smothered in joy. Sincere congratulations to Secretary Lambdin for putting such a study into his course.

S. L. Stealey.

A Knight There Was. By Mary England. The Macmillan Co., New York. 1945. 60 pages. \$1.00.

The Mother, the Father and the Boy, who are the sole characters in **A Knight There Was**, become universal and timeless characters to those who read this inexpressibly profitable story. Mary England enables every couple who gave a son to their country in this terrible war, to live their lives again in association with their son from his cradle to the grave, and then inspires every couple who lost a son, to live by faith until the final reunion.

Ellis A. Fuller.

The Triumphs of Faith. By G. Campbell Morgan. Fleming H. Revell Company, New York. 192 pages. \$2.00.

Any good book on faith is worth many times its cost. **The Triumphs of Faith** by G. Campbell Morgan, just now in its second edition, is a book which every Christian should read. Only eternity would set forth the effects of this book upon the lives of non-Christians if they would read it. With every scheme of paganism proving to be utterly futile, faith becomes the unfailing anchor of the soul. This is "the victory which overcomes the world,"—not one of the victories, but the victory. The author introduces us again to the great Bible characters against the background of their own faith and inspires his readers to pray, "Increase our faith."

Ellis A. Fuller.

Psychoanalyze Yourself. By E. Pickworth Farrow. New York: International University Press. 156 pages. Price \$2.00.

The title of the book is somewhat misleading, as is the promise on the title page that it will "enable anyone to become deeply psychoanalyzed without a personal analyst." The author, a qualified doctor of science, was at first skeptical of psychoanalysis, but after having been psychoanalyzed changed his mind and became a disciple of Freud and an advocate of the psychoanalytic technique. The book consists largely of the author's report of his psychoanalysis, with emphasis on the conclusion that one can psychoanalyze himself if he sufficiently understands the presuppositions and procedures which form the basis of psychonalysis. He claims that through the process of guided introspection he was enabled to push his memory back to the age of six months, at which time he recalls an experience which did much to shape his future. He adopts the Freudian symbolism, much of which has been largely discarded by modern psychiatry. The book contains much that is interesting and valuable, but let no one think that he can read it and forthwith psychoanalyze himself!

G. S. Dobbins.

German Education and Re-education. By Susanne C. Englemann. New York: International Universities Press. 150 pages. \$2.00.

Among the many books appearing on Nazi Germany and post-war Germany, this is undoubtedly one of the most important. The author was one of the outstanding women educators in Germany during the Weimar regime. Forced to leave Germany in 1940 because of her anti-Nazi stand, she came to America where she has been engaged as special lecturer in several great universities. An introduction by Dr. Lewis M. Terman, professor of education at Stanford University, points out that "few authors are as competent as Dr. Englemann to assess the effectiveness of Nazi methods of indoctrination and the necessity of re-educating the German mind."

The "German mind" is an education-made mind. The first World War, the author shows, was largely due to the type of class education in the German Empire which made possible the dominance of the Junkers and the overlordship of the Kaiser and the military party. Following the defeat of Germany and the rise of the Weimar Republic, educational reforms were instituted which gave promise of restoration of Germany to self-respect and an honorable place among the nations. Brave efforts were made to put education on a democratic basis, much after the pattern of the "progressive schools" of America.

Why this noble attempt to reform German education failed is the heart of the author's contribution. Many factors are involved. Foremost was the economic—the financial collapse of Germany, widespread unemployment, the despair of German youth. Next in importance was the combination of church and state, with much of the education of German children in the hands of the church. This union of church and state made it possible for education in Germany to be delivered over, soul and body, to the Nazis. Clearly and incisively the author describes the deterioration of education and the prostitution of life that then took place throughout Germany. Her description of Nazi methods of indoctrination is carefully documented and leaves no room for doubt as to its accuracy.

What of the present and the immediate future in Germany? The outlook is dark indeed. The author's thesis is that Germany cannot be re-made unless her educational system is reconstructed. The German people by themselves are unable to achieve this reconstruction, yet the difficulties of an imposed educational reconstruction are all but insurmountable. Dr. Englemann reaches high ground in this conclusion: "For the young generation drilled into the hybris of the master race and the suppression of the voice of their own conscience, the age-old teachings of the Christian churches will be all important. How far will it be possible to win them over to repentance and confession of sin, to prayer and humility, to the acceptance of divine grace and the understanding of what it means to be a child of God? There will be no other salvation for the 'lost generation' than the one offered and practiced by the Christian churches. . . . 'The task of completing the delayed democratic revolution in Germany must be entrusted to the German people,' said the authors of 'Germany Tomorrow.' This will only be true if Germany will again become a Christian country and a democracy, able and willing to join the United Nations Organization. Otherwise she will never rise from the depths of crime and shame to which the Nazi government has dragged her down."

G. S. Dobbins.

Citizenship and A New Day. By Parley Paul Womer. Abingdon-Cokesbury Press, Nashville. 1945. 319 pages. Price \$3.00.

This book is a general survey of the character and functions of citizenship, the reintegration of democratic concepts, and education for effectual citizenship in the Democratic State. The work is based upon two assumptions: (1) that competent citizenship is essential to the survival of democracy, and (2) that competent citizenship is the product of familiar experience, education, and creative religion.

The ideas and ideals here presented have been examined and tested in the Department of Citizenship at Washburn University, and in various citizens' groups throughout the nation. The material is organized for use in classes and discussion groups and a list of selected readings at the end

of each chapter offers guidance to excellent literature on the topics discussed.

The chapters on "The Voting Process and Its Problems," "What the Family Should Contribute," and "Creative Religion and Education for Citizenship" will be of special interest to pastors who are concerned with the spiritual foundations of democratic aspirations and ideals.

O. T. Binkley.

Christmas Messages. By George W. Truett. Moody Press, Chicago. Price \$1.00.

The Christmas messages of Dr. Truett have for many years brightened that season in many homes and drawn many hearts toward the Savior. This volume came too late to find a place in these reviews before Christmas, but it is good reading at any time. These messages are excellent for daily devotional reading.

J. B. Weatherspoon.

The Minister Teaches Religion. By Frank A. Lindhorst. Nashville: The Abingdon-Cokesbury Press. 125 pages. Price \$1.00.

Here is a minister and teacher of ministers who has had a long and useful career in seeking to realize the ideal of the church as a school. He has proceeded on the conviction that the minister is primarily a teacher, and that his work can best be unified by this educational concept of his ministry and the work of his church. The minister's objectives will therefore be both Bible-centered and person-centered. He will teach religion through the pulpit, preaching to felt needs. He will identify himself with the teachers of the children, and will learn how to make truth real to the mind of the child. He will likewise become the chief teacher of the boys and girls of the church, finding his place in this circle easily and naturally. He will relate himself vitally to the young people as their teacher and counselor. He will specialize in the study of adults, and plan for them a program of teaching to meet their needs. Through the process of supervision he will make himself indispensable to the teachers whom he gathers about him. He will then reach out beyond the walls of the church and seek to enlist the

community in the study of the Bible and religion. The author concludes that "the minister grows as he teaches religion." The discussion is simple, practical, experiential. Any pastor would benefit from a careful reading of this book.

G. S. Dobbins.

The Improved Funeral Manual. By William H. Leach. Fleming Revell Company, New York. \$1.50.

This should prove to be a welcome help to many ministers. It has practical suggestions about conducting funeral services in various circumstances. It contains the historic liturgies of the Episcopal, Lutheran and Presbyterian Churches. It has suggestions about making one's own liturgy, funeral prayers, and addresses, together with a good selection of poems on immortality.

J. B. Weatherspoon.

The Church In Our Town. By Rockwell C. Smith. Abingdon-Cokesbury Press, Nashville. 1945. 190 pages. Price \$1.50.

The Church in Our Town is a study of the relationship between the church and the rural community. The author, who teaches Rural Church Administration and Sociology at Garrett Biblical Institute, is well acquainted with the problems and opportunities of the pastor and the church in the rural community. In this book he has done a splendid job of research translation, bringing together the results of investigations in rural sociology and agricultural economics and showing the bearing of these findings upon the work of the rural church.

The discussion of the application of Christian principles to the ownership and use of land, and the analysis of the role of the church in the rural community, are illuminating and constitute an important contribution to the literature on the message and mission of the church in rural society.

O. T. Binkley.

The Fulness of God. By John H. Cable. Moody Press, Chicago. 1945. 160 pages.

The author of this work, a member of the faculty of Moody Bible Institute, has been teaching the epistle to the

Ephesians for many years. The book is an exposition of that epistle, based on his study and experience. "In writing these pages," says Professor Cable in his **Preface**, "I have had three groups in mind: those who have been in my classes and desire to have samples of our study together in crystallized form, those who may profit especially by direct exegesis from the Greek text, and those who read devotionally."

For the reader who knows even a little Greek, the interpretations of the words discussed will prove very profitable. Professor Cable has rightly given much attention to the information that the study of the papyri has brought to light. More attention has been given to lexicography than to syntax, a fact which makes the book easier for the "devotional" reader, but perhaps less valuable for the careful student of the entire epistle.

Many choruses and hymns are quoted, their lines coming afresh to the author as he discovers parallel ideas in his exposition. Sometimes, however, the length and number of such quotations distract the reader from the central idea of the passage under discussion.

All in all, Professor Cable has written a very helpful book, one which will be a welcome addition to the libraries of many ministers and laymen.

Henry E. Turlington.

Negro Baptists and Foreign Missions. By C. C. Adams and Marshall A. Talley. Foreign Mission Board of the National Baptist Convention, U. S. A., Inc., Philadelphia. 1944. 84 pages. Price not given.

The National Baptist Convention, U. S. A., Inc., is a union of churches representing over 4,000,000 Negro Baptists. This convention is second only to the Southern Baptist Convention in size. Through its Foreign Mission Board it carries on work in Liberia, Nigeria, South Africa, Nyasaland, the Bahamas, and the Guianas, with 133 regular missionaries on its roll. This work has developed quietly, with a few white Baptists even aware of its existence, and with many Negro Baptists uninformed of the missionary outreach of their convention.

This small book, of which the secretary of the Foreign Mission Board is a co-author, furnishes for the first time a brief, accurate account of the history and present status of the foreign mission work of the National Baptist Convention, Inc. A surprising amount of information is packed within its 84 pages. It has brief chapters explaining the Foreign Missions Conference of North America and the International Missionary Council (inaccurately called the "World Missionary Alliance" by the authors) which will give Negro Baptists an understanding of the relationship of their board to other foreign mission agencies.

This book should serve admirably in promoting interest in missions among the Negro churches, and should be read by white Baptists in order to increase knowledge, appreciation, and a sense of fellowship in the task of world evangelization.

H. C. Goerner.

"I Beheld His Glory!" By John Evans. Chicago: Willett, Clark and Company. 1945. 47 pages. \$1.00.

This is a brief account of the last week of the earthly life of our Lord. It is written by Dr. John Evans who for the past sixteen years has been religious and education editor of the **Chicago Tribune**. As the writer of these articles the author chooses "Cornelius the Centurion" who gives an impartial, on-the-spot news account of the momentous events that take place. It is written in the popular news style of today. These "news stories" were first published on the first page of the **Tribune** and it is said that these accounts had the largest fan mail of any of the stories printed in that paper in months. In response to many requests, Dr. Evans presents these "stories" to the public in book form.

Findley B. Edge.

Whosoever Wills. By Professor Herman Hoeksema. Wm. B. Eerdmans, Grand Rapids, Mich.

In his preface the author, who is professor of theology in the Protestant Reformed Seminary of Grand Rapids, explains that his intention in the sermons of this volume is "to set forth the inseparable connection between the cer-

tainty that 'whosoever will may come,' and the truth of God's sovereign grace: the former is based on and rooted in the latter." And this emphasis is prominent in practically every sermon, finding fullest statement in the tenth sermon, "Man's Coming and God's Drawing." It is an answer to an over-emphasis on the human will.

J. B. Weatherspoon.

Hatha Yoga. By Theos Bernard. Columbia University Press, New York. 1944. 68 pages plus 36 full page plates. \$3.50.

In order to gather firsthand material for a Ph.D. dissertation at Columbia University, a young American lawyer spent months in India and Tibet practicing the rigorous disciplines of the Yoga system under recognized Hindu authorities. He also made a careful study of the extensive literature concerning Yoga. His book is primarily, however, a report of "personal experiences in learning and practicing the basic techniques of Hatha Yoga, in order to give the Western reader an accurate account of the conduct of a typical oriental course in that Yoga."

Dr. Bernard's book is amazing in its revelations of the intricate processes by which the Yogis seek to gain complete control over all bodily functions and mental states. He describes in detail the various postures, the difficult purification practices, and the complex breathing exercises. One would scarcely be able to believe that a Westerner had succeeded in mastering these techniques by months of patient practice, if it were not for the thirty-six excellent photographic plates showing the author demonstrating many of them.

One of the greatest virtues of this remarkable study is the restraint with which it is written. No extravagant claims are made. The report is factual and objective. The author testifies to a sense of radiant health and well-being achieved by the exercises, and to certain unusual psychological states induced by prescribed practices, but disclaims any magical or supernatural elements in Hatha Yoga.

The book throws much light on the mysterious fakirs of India and creates a sense of respect for their rigorous exer-

cises. It calls forth an even greater respect for the young American who had the patience and determination to test out their teachings. Few men ever did as much to earn a Ph.D. degree.

H. C. Goerner.

Socialization of the New England Clergy. By Gordon A. Riegler. The Greenfield Printing Company, Greenfield, Ohio. 1945. 187 pages.

This is a brief examination of the ethical emphases and social attitudes of about seventy-five New England clergymen. The study is based primarily upon sermons written between 1800 and 1860.

The author does not claim that even a considerable minority of the New England clergy between 1800 and 1860 were men of great social vision, or that they were fully aware of the social problems of their day. He does present evidence that a number of influential New England pastors in this period had a passion for righteousness and discussed such social issues as gambling, duelling, working conditions, wages, temperance, education, health, housing, race relations, and war and peace. It should be remembered, however, that these early expressions of interest in social problems were concerned with the correction of specific abuses and not with the reconstruction of the social order and the formulation of an adequate social philosophy.

O. T. Binkley.

66 More Modern Parables for Young Folks. John Henry Sargent. W. A. Wilde Company, Boston, Mass. 132 pages. Price \$1.50.

The Master is recognized as the master of the Parable. To draw a spiritual lesson from a grain of wheat is a high art.

The author of this little book is also an artist. Using such commonplace things as door knobs, bells, ropes, cabbages, etc., he brings forth spiritual truth and inspiration for young folks. Older folks also will find them refreshing.

When a rooster crows he "lifts his head as thought to thank God.—I like to think of the rooster and wonder why, instead of grumbling, we all don't try harder to find things to look up and crow about! Let us be—thankful enough to lift up our heads and hearts towards God."

While the preacher will find a pattern by which to create his own parables, they seem to me to be particularly valuable to the home maker. I recommend them to fathers and mothers to be used as bed time stories.

The short prayers attached are very appropriate.

Inman Johnson.

Your Faith and Your Neighbor's. By Frederick Hall. W. A. Wilde Co., Boston. 1945. 142 pages. \$1.00.

There have been numerous "quiz books" published in recent years, among them not a few with questions on religious topics. They are commonly confined, however, to the Bible and Christian faith. Here is a book, possibly the first, which presents classified questions on all the religions of the world, both living and dead, and on the various branches and denominations of Christianity.

The primary purpose of the book is to provide entertainment for social groups, but its use would inevitably serve to increase information in the field of comparative religion, and to stimulate interest in, and sympathetic appreciation of, religions other than one's own. It is prepared, however, from a Christian point-of-view, and does not go to the extreme of intimating that "all religions teach the same thing."

The answers to questions are not always drawn from the best authorities, but are on the whole accurate. Perhaps the most amusing mistake is the author's definition (p. 129) of the "Anti-pedobaptists" as a sect of Baptists who did not believe in foot washing! Despite a few such slips, this is better than the average quiz book.

H. C. Goerner.

The Atomic Bomb and the Word of God. By Wilbur Smith. Moody Press, Chicago, Illinois. 1945. 30 pages. 25 cents.

The author of this pamphlet takes a very prevalent topic of daily news and couples it most strikingly with the Word of God. He does not, as one might suspect from the title, delve into sensationalism. He makes a scholarly, stirring, and fundamental observation of the atomic bomb and the principles which are connected to it. He shows that the only

things which are unshakable are the fundamental truths of God's Word. "If one has them, then one possesses the things that remain. If one does not, then the dawn of such an age as the atomic age means the very dissolution of the foundations of life."

J. J. Owens.

On Foot to Freedom. By Newton Chiang. Friendship Press, New York. 1945. 48 pages. 25 cents.

A Chinese equivalent of "Burma Diary" is this intimate account of the thoughts and experiences of a well-known Christian minister and teacher on the long, dangerous trek with his large family to the West before the Japanese invader. Modestly told, it is a brief saga of almost unbelievable hardihood and faith. It can be read in a sitting and will serve as an antidote to flabby Christianity.

H. C. Goerner.

Prophecies on the War and the Peace. By W. F. Tanner. P. O. Box 819, Atlanta 1, Georgia. 1945. 93 pages. Paper, 5 cents in stamps.

"Much perversion of prophecy has confused those who desire to know the truth," writes the author, and his own perversion of scripture in this booklet is no exception. He asserts, for example, that God spoke to him at specific times and distinctly said of John the Baptist, "He was the Holy Ghost," and of Mussolini, "He is Satan." But Mussolini was killed while the booklet was being printed so an explanatory chapter had to be added. It is impossible to reason with such a man for he assumes what God "speaks aloud" to him is above the Scripture. Our Christian faith must be based on what is real, not what is magic.

Henry E. Turlington.

BOOKS RECEIVED

Seed for Sermons. By J. O. Williams. Broadman Press. \$1.25.

My Notes for Addresses and Funeral Occasions. By W. P. Van Wyk. Baker's. \$1.25.

The New Modernism. By Cornelius Van Til. Presbyterian and Reformed Publishing Company, Philadelphia, 1946.

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(For information concerning membership write to Dr. Leo T. Crismon,
The Library, 2825 Lexington Rd., Louisville, Ky.)

(Continued From Last Issue)

- Hartshorne, Hugh: Character in Human Relations.
N. Y. Scribner's. 1932. \$2.50.
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- Hayakawa, Samuel I.: A Guide to Accurate Thinking, Reading
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N. Y. Harcourt. 1941. \$1.25.
- Haydon, Albert E. (Arthur Upham Post and others): The New
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Chicago. Open Court Publishing Co. 1933. \$2.50 each.
- Hazelton, Roger: The Root and Flower of Prayer.
N. Y. Macmillan. 1943. \$1.75.
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- Heim, Karl: God Transcendent.
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- Heimsath, Charles H.: The Genius of Public Worship.
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- Heimsath, Charles H.: Sermons on the Inner Life.
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(Continued in Next Issue)

BOOKS REVIEWED IN THIS ISSUE

Author	Title	Page
Adams, C. C. and Talley, M. A.:	Negro Baptists and Foreign Missions.....	221
Athanasius, St. (Trans.):	The Incarnation of the Word of God	208
Bailey, Thomas A.:	Woodrow Wilson and the Great Betrayal	212
Bernard, Theos:	Hatha Yoga	223
Burn-Murdock, H.:	Church, Continuity and Unity	205
Cable, John H.:	The Fulness of God	220
Chiang, Newton	On Foot to Freedom	226
Coleman, Inabelle G.:	The March of Missions	214
Dicks, Russell:	Thy Health Shall Spring Forth	213
Engelmann, Susanne C.:	German Education and Re-education	217
England, Mary:	A Knight There Was	215
Evans, John:	"I Beheld His Glory"	222
Farrow, E. Pickworth:	Psychoanalyze Yourself	216
Hall, Frederick:	Your Faith and Your Neighbor's	225
Hoeksema, Herman:	Whosoever Wills	222
Hoh, Paul J.:	Parish Practice	212
Horner, W. W.:	Let Us Pray	209
Leach, William H.:	The Improved Funeral Manual	220
Lewis, C. S.:	The Great Divorce	205
Lindhorst, Frank A.:	The Minister Teaches Religion	219
Lowy, Samuel:	New Directions in Psychology	206
Morgan, G. Campbell:	The Triumphs of Faith	216
Oxnam, G. Bromley:	Preaching in a Revolutionary Age	200
Riegler, G. A.:	Socialization of the New England Clergy	224
Robertson, Archie:	Slow Train to Yesterday	214
Sargent, John H.:	Modern Parables for Young Folks	224
Scotford, J. R.:	The Church Beautiful	209
Smith, Rockwell C.:	The Church In Our Town	220
Smith, Wilbur:	The Atomic Bomb and the Word of God	225
Sperry, W. L. (Ed.):	Religion and our Divided Denominations	204
Strong, John H.:	Jesus the Man of Prayer	210
Stroup, H. H.:	The Jehovah's Witness	211
Tanner, W. F.:	Prophecies on the War and the Peace	226
Taylor, Dr. and Mrs. Howard:	Hudson Taylor's Spiritual Secret	209
Truett, George W.:	Christmas Messages	219
Turner, J. Clyde:	Our Heritage	215
Van Dusen, H. P.:	The Christian Answer	201
Van Kirk, W. W.:	A Christian Global Strategy	203
Wells, Amos R.:	A Treasury of Hymns	210
Womer, P. P.:	Citizenship and the New Day	218